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HOW TO DEVELOP PERSONAL POWER

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How to Develop Personal Power

By

DICK CARLSON

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WASHINGTON, D.C.



D. B. TARAPOREVALA SONS & Co.

"Treasure House of Books"

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**PUBLISHED BY J. H. TARAPOREVALA, B.A., FOR MESSRS. D. B. TARAPOREVALA
SONS & CO., HORNEY ROAD, FORT, BOMBAY, AND PRINTED BY A. E. DOCTOR;
MANAGER, BRITISH INDIA PRESS, BOMBAY;!**

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FOREWORD

WHAT IS POWER?

Through the ages, to gain greater and greater control over slave power, oxen power, horse power, water power, mechanical power, steam power, or electrical power, many men have worked, struggled, fought, and killed their fellow men in a desperate effort to acquire more power for themselves; to express to others a greater display of themselves. For what end? For whose gain?

Many men have also worked, struggled, fought, and killed their fellow men in a frantic effort to gain for themselves greater control over various degrees of military power, religious power, social power, political power, or financial power. For what final purpose? For what end?

Aristocracy is commonly thought of as a class of persons who have prescriptive power and rights; rights of title and rights of property that have been bestowed, or bought for a price; for the most part, gained by the laws of getting.

Is there a trend today to look for a new aristocracy? An aristocracy to be gained, not by the laws of *getting*, but by the laws of *giving*? An aristocracy of service? Will the prediction that this generation will devote as much inventive effort and genius to the development of human power—personal power—as the past generation gave to the development of mechanical power come true?

Personal power is fundamental to achievement in any field; it is the key to the realization of *self*—the development of one's potential capabilities of service. It is the final measure of a person's worth to himself and to others, regardless of the

properties and titles that may be registered in his name on the court's records.

Personal power must come through personal growth—the personal development of the individual; it cannot be bestowed upon anyone, nor purchased, nor taken from another; it must be generated from within.

This volume is designed to portray in concise, practical, and usable form some of the essential principles of personal development. It is divided into eight units, each an independent and complete book contributing to the objective of the individual improving himself.

Haven't you proved time and again to yourself that the only way to learn is by *doing*, whether it be in learning to drive a car, to swim, to operate a typewriter? In developing personal power, also, you must learn *what* to do, and then *do* it.

The practical application of the principles covered in this volume is made in its companion volume—*Personal Development Manual*—which is also composed of eight units arranged in the same sequence. In the manual you apply to your own problems the principles outlined in the text, through the completion of questions, charts, and interesting projects.

The method of self-instruction which has been worked out for this study is exceedingly simple and effective.

FIRST. Read Unit 1 of this volume as you would an interesting magazine article. Note that each new subject is given a sub-title. As you read, underscore or make various marginal notes by paragraphs that seem to you important or about which you have some question. Then go over the pages again, noting the passages that you have marked, and try to discover some ideas that are new to you, or ideas that you have not been using.

SECOND. Turn to Unit 1 in the *Personal Development Manual*. In it you will find questions and projects. The questions are to help you crystallize in your own mind the ideas

developed in the text ; the projects are to help you analyze yourself and have before you the results of that analysis ; you outline your problems ; develop your possible plans of action, and then execute those plans.

Keep in mind all the time that you are completing this study for *yourself*, to develop your own personal power.

THIRD. After completing Unit 1 in the text and Unit 1 in the *Manual*, then proceed with each succeeding unit in the text and in the *Manual* in a similar manner until the entire study of eight units has been completed, referring to the text as little as possible when answering the questions and completing the projects in the *Manual*.

There is no personal growth—development of personal power—except through personal activity. The *Personal Development Manual*, therefore, becomes a vital part of this study, for in it you outline your program as you propose to carry it out. You must realize that (a) what a book or anyone says is important to you only if it provokes you to thought and action ; that (b) information is important only if it helps you to express yourself ; and (c) what you are told to do has no value unless you DO it.

ACKNOWLEDGMENTS

It is a distinct pleasure to acknowledge the assistance of sympathetic co-workers and friends.

To Sylvia Draper Carlson the author is especially indebted for editing the manuscript of this volume and making numerous contributions thereto.

To Mr. Leon J. Richardson, Director of the University of California Extension Division, Berkeley, the author is indebted for encouragement and the opportunity to conduct university extension classes in Personal Development for several thousand adults prior to the publication of this volume. These classes, in addition to classes for hundreds of employees conducted by the author for banks, insurance companies, public utilities, and other business organizations, made it possible to test under actual working conditions the principles and methods that are presented in the text and in the manual.

To Dr. Edward S. Merrill, Senior Attending Physician, Neuro-Psychiatric Department, Los Angeles General Hospital, the author is indebted for generous assistance in the preparation of Unit 5 on "Expressing Yourself."

Grateful acknowledgment is made to Mr. Elmer C. Jones, Director of Adult Education, Long Beach City Schools, and to Mr. F. Darwin Smith for their kindly criticism and guidance during the early development of this study.

The author appreciates the courtesies of authors and publishers who have given permission to quote excerpts from their copyrighted materials.

DICK CARLSON

Washington, D. C.
February 1, 1937.

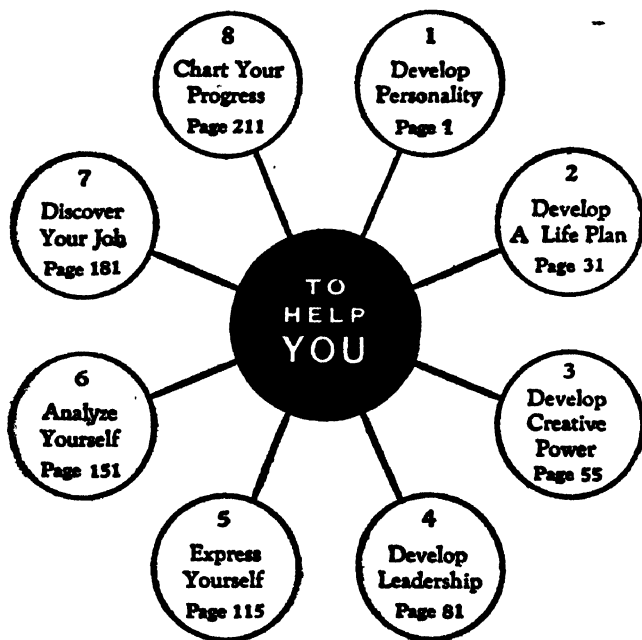
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HOW TO DEVELOP PERSONAL POWER

HOW TO DEVELOP PERSONAL POWER

THE EIGHT UNITS



DEVELOP —“To uncover or unfold ; to advance by stages from a lower to a higher state.”

PERSONAL—“Peculiar to an individual and his private affairs ; done by himself.”

POWER —“Potential competency manifested in action.”

UNIT I—PART I

THE ART OF DEVELOPING PERSONALITY

Such as are thy habitual thoughts, so also will be the character of thy mind, for the soul is dyed by the thoughts.

—MARCUS AURELIUS.

PERSONALITY was recently defined by a successful executive as "that *something* which makes a person either likable or unlikable, agreeable or disagreeable, welcome or unwelcome."

This executive did not attempt to define what "that something" was; he frankly stated that he was not interested in knowing *why* a person had a certain kind of personality. He was concerned only in knowing that each person in his organization *had* a likable personality plus the necessary competency.

Many and varied definitions of "that something" have been given. Some are given from the viewpoint of the physical only; others from the mental; others from the emotional; and still others from the so-called psychological. Some of these definitions indicate that personality is dependent entirely on heritage; others imply that one can have the kind of personality he desires regardless of his ancestors.

WHAT IS PERSONALITY?

Experience as a personnel director, watching the employment and progress of thousands of employees, has led me to believe that all these definitions are, in part, correct; that personality is the sum total of one's inherent characteristics and the visible results of one's *habits* as evidenced in the

expression of his intellectual traits, emotional traits, and physical traits.

Everyone has a personality, but not everyone has a personality that is likable. Sometimes a habit or mannerism will offset a personality that would otherwise be charming; sometimes one's attitude towards life makes him unpleasant. The kind we all want is that personality which makes us welcome everywhere; the kind that is vital; the kind that brings us success and influence; the kind that brings us happiness.

Even babies have personalities. But do they retain those same "baby personalities" all during their life? No, it is evident that as they go through the years the kind of home training they secure, the habits they develop, the type of thinking they do, and the attitude they take towards things, will have a great deal to do with the kind of personality they have when they are grown. And if we accept the premise that personality *varies with traits, habits, and attitudes*, as well as with heritage, then we can contend that something can be done about the *development* of it.

A short time ago I attended a meeting where there were assembled many prominent business men. I had listened to a speaker who had held the attention of his audience for more than an hour. As he left the platform, I heard the man behind me say: "What a personality that chap has. No wonder he is one of the most successful advertising directors in the country. He has held this audience of hard-headed business men spell-bound every minute he's talked."

[The speaker commented upon was a slightly built man of perhaps forty years of age, with erect shoulders, a badly scarred face, and heavy double-lensed eyeglasses; but he had that "something" which the world calls "personality." I had known him for a number of years, and knew the cause of the scarred face and the impaired eyesight. The story of his life is an inspiring example of what changed attitudes and habits can do for a personality.

When Elliott H——was a youngster of fifteen he, with some other boys, decided to explore an old tunnel on the outskirts of their home town. Unknown to them, the tunnel was laden with sewer gas. When one of the boys struck a match there was a terrific explosion. Elliott, having gone ahead of the others, was enveloped in flames, and as he was carried to the surface the onlookers shook their heads in despair. "He is beyond all help," the doctors said. They did not take him to the hospital for treatment; they took him home, expecting that he would die before morning.

He did not die, but his recovery was slow and painful. Every part of his face and head had been severely burned and he was almost blind. Skin-grafting and operations were necessary, and it was a year after the accident before he was able to go out on the streets again. Conscious of his handicap to the point of humiliation, he could not bear to meet the stares of the curious who seemed only to see his scars. In desperation he turned to a sparsely settled section of Alaska, where he found work on a river boat, and there he remained for a number of years.

Finally, letters from his mother persuaded him to return home for a visit. But he had no intention of remaining. The coldness of the North was far better, he thought, than the stares of curiosity of those in his home town.

* On the evening prior to his return his mother gave a small dinner party in his honor, to which she asked a few intimate friends. Elliott was seated next to the wife of the family physician, and during the course of the dinner she said to him: "Elliott, your burns are a severe burden to you, are they not?" His answer was, "Yes, they are."

The conversation that followed was something like this:

"Did you know, Elliott, that you were named after Dr. Charles Eliot of Harvard University?"

"Yes. Mother has told me. Why?"

"Have you ever seen a full-face picture of Dr. Eliot?"

"No, I don't recall that I have."

"Do you know that Dr. Eliot has a conspicuous birthmark on one side of his face, but that he made that scar a mark of *distinction*, rather than a handicap?"

THE POWER OF A NEW ATTITUDE

Elliott instantly saw a new picture of himself—a much changed picture of that boy who was hiding from society on a river boat. He saw himself doing those things he wanted to do, going places he wanted to go, and living a normal life. That one understanding remark had given him the courage to make a decision—the decision that he would not let a handicap become his master, but that he, too, would "make his scars a mark of distinction."

The stares and questions of the curious public bothered him less and less as he progressed toward the goals he set for himself. Today he is an outstanding figure in his profession and is known and loved by hundreds throughout the United States. His talks, loaded with rare bits of humor and philosophy, are an inspiration to all who hear them. One always remembers the fire of enthusiasm and optimism shining in his eyes, and not the scars that cover his face.

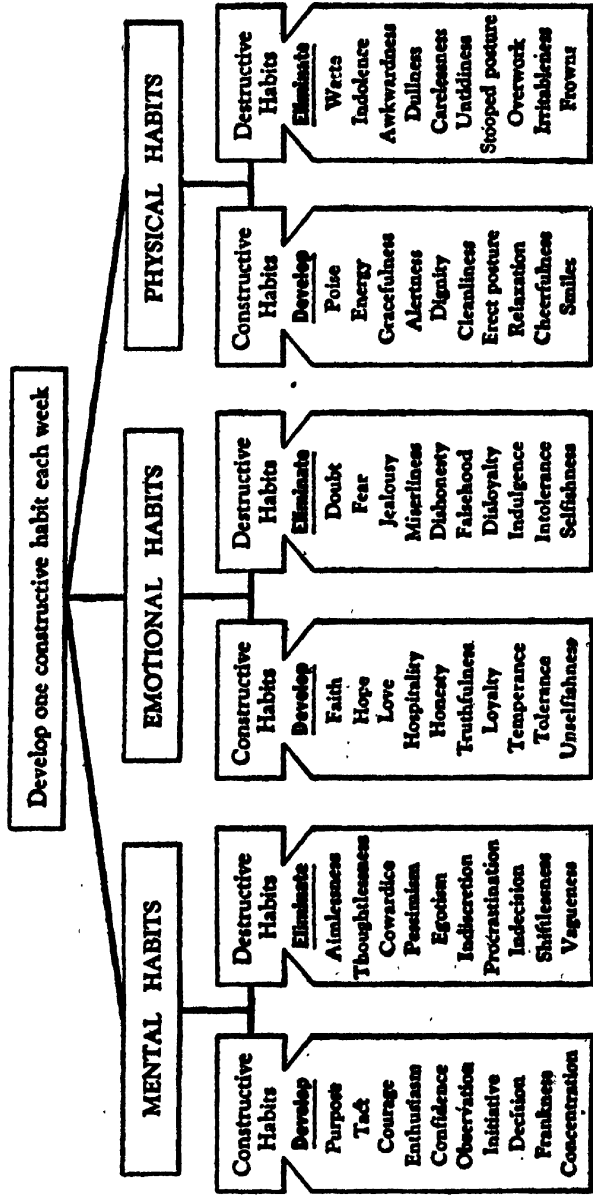
By altering his attitude and developing his potential abilities, this man turned a handicap into an asset for himself and thousands of others whose lives have been enriched by his constructive influence.

REBUILDING A PERSONALITY

If personality varies with habits and attitudes that we develop, we should be able to see, upon investigation, where improvement within ourselves should begin.

Have you seen a beam of light passed through a prism and broken up into all the colors of the rainbow? When per-

PERSONALITY IS CHARACTER EXPRESSED AS REVEALED IN HABITUAL PATTERNS OF BEHAVIOR



sonality is similarly broken up into its component parts, as illustrated in the charts on pages 7 and 18, you see that the analysis of personality is merely an interesting spectrum which graphically portrays some of the *mental*, *emotional*, and *physical* habits and traits which make up the sum total of the entity known as SELF, or personality.

Rebuilding a personality is much like remodeling a house : first, the mental image of what is desired is conceived and accepted by the builder ; second, the plans are put on paper—blueprinted ; third, there must be work—the repairing or rebuilding of the foundation, the walls, the partitions, and the roof, until all the desired changes are completed and the structure is a realization of what was conceived by the designer. Careful planning, backed by enthusiastic effort, is as essential in human engineering as it is in structural engineering. We might say, then, that there are three distinct steps in the rebuilding or developing of a personality !

THE FIRST STEP : DESIRE

The first step toward developing a personality is to formulate a clear mental picture—within the limits of practical attainment—of the kind of a person you *want* to be ; to decide confidentially what habits and traits you propose to develop and which undesirable ones you are determined to subordinate. Then, you are ready to start to work upon a sensible, consistent program to bring into realization the personality you desire.

IMAGES AND ACTION

Most of our actions are closely related to the images which occupy our mind. If your mind is filled with a concrete image of a radiant personality ; if you are desiring that more than anything else ; if you are keeping it constantly before you—

you are almost certain to progress toward the development of such a personality.

Don't misunderstand me. Merely to visualize an image of your ideal personality and say to yourself, "I would like to be that kind of person," does not make you so. Wishing, which does not result in concrete action, is often a vicious and wasteful habit. However, if you form a vivid mental picture of yourself as the person you would like to become, and consistently and correctly practice the actions necessary to develop the habits desired, you will start a transformation that may lead you far beyond your expectations.

THE SECOND STEP: ANALYZE

The second step in the development of a personality is to have the courage to find and acknowledge your weaknesses. The late Dr. Frank Crane, in one of his daily editorials entitled, "Know Your Weak Places," illustrates this point perfectly.

"Johnny Quinlan, in 'The Fall Guy,' says, 'Now that I know I'm a sap, maybe I won't be as big a one.'

"There is a lot of truth in this. . . . Humility, which is the basis of many virtues, may be translated into everyday terms as 'facing the facts.' When you face the facts you may find you are walking on a plateau when you imagined it was a mountain-top, but at least you will be on solid ground to begin climbing. . . . It is the man who knows he is not quite big enough to fill his job, but works his head off to make as few slips as possible, who continues to hold down the place. And eventually his capacity grows. . . .

"When we realize our own insecurity we are more open to suggestion and ideas than when we imagine ourselves safe and indispensable. A knowledge of your weaknesses helps you best to utilize your powers."

DON'T HIDE YOUR WEAKNESSES

The majority of us try to hide our weaknesses. If, for example, we are poor in spelling or grammar, we hesitate to admit it even to ourselves, and usually make some excuse. If we have a habit of becoming irritable over trifles we give some alibi for it. If we are impatient with those around us, the other fellow is to blame! These are weaknesses, and should be recognized. But so often we try to cover them up, and like the tuberculosis germ which is kept alive and becomes stronger in sunless places, our weaknesses, when not brought into the light—when not recognized—become more virulent. It takes time and energy to keep anything hidden; we are always having to think of alibis and excuses. Don't alibi about anything for which you are responsible. If mistakes or omissions are made in a program charged to your supervision, that is up to you; if the program doesn't get across, that, too, is up to you. Face your problems fearlessly.

LEAD FROM STRENGTH

Stop reading for a moment and turn to the chart on page 7. Are any of the destructive traits under the Intellectual Habits *your* weaknesses? Do you have an "aim"? Are you "thoughtless"? Are you a "pessimist"? Are you "egotistical"? Are you sometimes "indiscreet"? Now ask yourself similar questions about the destructive traits under the emotional and the physical habits. If you have mentally answered "yes" to these questions (when the answer is "yes") you have proved to yourself that you do not have the destructive trait of "cowardice" and that you are not afraid to acknowledge and bring your weaknesses to light.

THE THIRD STEP: ACTION

With the desire for improvement, with weaknesses analyzed and acknowledged, you are ready for the third step, which is to DEVELOP THE CONSTRUCTIVE HABITS YOU DESIRE.

Turn again to the chart on page 7 and note carefully that for every weakness there is a constructive habit. For example, if you have discovered "frowns" to be one of your weaknesses, there is the habit of "smiles" to put into its place—for if you develop the habit of smiling your frowns will automatically disappear; if you get hold of facts only "vaguely," it is the constructive habit of "concentration" you need to develop.

If you have looked into the mirror and have seen "stooped shoulders" in the reflected image, and if you have said to the reflected image, "Look here, *you* have stooped shoulders. Now those stooped shoulders aren't necessary. You have just been too lazy to sit and stand erect, and therefore you are stooped. Get those shoulders erect! Get that head up! that chin in! that chest up! Train yourself to be erect!" You have started to replace a negative habit with a positive one which will surely make for a stronger personality.

DISCIPLINE

To be successful with step No. 3 isn't easy. It will take an abundance of discipline and hard work, but if you would influence other people and master things, you must first be able to direct yourself. No one can successfully radiate qualities that he does not possess. No one can be master of things or a leader of people until he can supervise himself.

Don't try to eliminate all your destructive habits and replace them with positive traits in a day. *Develop just one constructive habit each week* and you will make great headway.

You take exercises (or you should) for the development of your body. You walk, you run, you swim, you dance, you hike, you go to the gymnasium, you play basketball, football, etc., to make your physical self stronger. Why not take "exercises" for the development of your personality?

[Psychology teaches that every image remaining in the mind tends to express itself in action. If you hold in your imagina-

tion a picture of the constructive habits which you desire to build into a positive, constructive personality, and if you *practice* those actions until they become unconscious habits in your daily behavior, the destructive traits in your personality will weaken from lack of exercise and will soon cease to be noticed.

SAINT-GAUDENS' VISION IN STONE

Imagination, reinforced by knowledge and a strong desire, expresses itself in action. The productions of our artists, painters, sculptors, designers, and other creators offer proof of this.

In Washington, D. C., in the Rock Creek Cemetery, is a monument which is spoken of as one of the most masterful pieces of sculpturing of contemporary times. The monument is commonly called "Grief," but it expresses peace as well as sorrow and it is a beautiful work of art. As I stood before it, I thought of the part that imagination had played in its creation.

It is a woman's seated figure wrapped about in coarse drapery that shrouds her in long, loose, heavy folds. In every line of the face, of the folded coarse material, of the entire figure, there is expression.

The story is told that a devoted husband, grieving over the death of his wife, called on Augustus Saint-Gaudens, and asked him to mold a figure that would express the void in his life. He enjoined him "to ignore all symbols of hope and give expression only to the hopelessness of a great loss."

Saint-Gaudens' imagination began building a picture. He began to see the figure of a woman in the piece of stone. He saw the drooping outline of the shoulders, the uncompromising sternness in the lines of the dress, the expression on the face, the lowered eyelids, and the firm-set lips; he saw, in

other words, the image or portrait that he thought would express this hopelessness.

OUR VISION MATERIAL

There are other works of art which are expressions of gladness, of happiness, of joy, and of achievement. You have seen them, but perhaps you haven't paused to realize that each one was seen in the imagination of the creator before it became a reality.

Isn't the fashioning of our own personalities even more remarkable than the shaping of a monument out of stone? Is it not an inspiration to know that out of your composite of emotions, sensations, ideas, thoughts, and habits you can, day by day, carve the kind of personality you wish?

A sculptor must decide what kind of statue he is going to shape before he begins to work. Saint-Gaudens visualized in his mind the image he wished to fashion. Similarly, you can determine in advance the image of the personality you wish to develop.

ARE PEOPLE BORN WITH PLEASANT PERSONALITIES?

Why are some people always welcome everywhere, while others are regarded as bores? Do your acquaintances find you charming or uninteresting? Are those persons with whom you come in contact impressed with your pleasantness, your range of information, your cultivation of the worth-while things, and your ability to think straight and talk well? Do you want them to be impressed?

WHAT IS A PLEASING PERSONALITY?

During a two-year period I conducted a careful study on the question, "What traits made for a likable, attractive personality?" More than one thousand adults who were enrolled in my Personal Development classes in the University of Cali-

fornia Extension Division cooperated in this study by submitting their answers to these two questions :

1. Name five persons in your circle of acquaintances who have pleasing, attractive personalities, and state WHY they appeal to you.
2. Name (by calling them A, B, C) three persons in your circle of acquaintances who seem to have unpleasant, unattractive personalities, and state WHY they are unattractive to you.

About five thousand names were submitted, and several traits or habits associated with each name, so that the number of habits and traits mentioned totaled several thousand. No names of persons mentioned were retained, but all traits given were carefully coded and then sorted in their order of frequency.

The ten traits most frequently mentioned by these one thousand adults as making for a pleasing, attractive personality ; and the ten traits most frequently mentioned as belonging to an unpleasant, unattractive personality, are listed below.

Group 1

These traits or habits were most frequently associated with,

attractive personalities :

1. Cheerfulness
2. Friendliness
3. Neatness, cleanliness
4. Pleasantness
5. A readiness to help
6. Unselfishness
7. A sense of humor
8. Thoughtfulness
9. Enthusiasm
10. Poise

Group 2

These traits or habits were most frequently associated with

unattractive personalities :

1. Selfishness
2. Untidiness
3. Conceit
4. Pessimism
5. Unsociableness
6. Braggadocio
7. Carelessness
8. Disloyalty
9. Frowning
10. Complaining, shiftless-

The persons who answered these two questions are from all walks of life. They constitute an average group of progressive individuals with whom we all daily come in contact, and by whom we are judged. The ten traits enumerated above, which were named as making for a pleasing personality, are traits which anyone can cultivate. The simplicity of them all is amazing! For example, cheerfulness and smiles were mentioned hundreds of times, and who could not, if he desired, develop the habit of cheerfulness?

Many intricate methods have been evolved for the development of personality, but if you wish to be considered likable and attractive by the average group of people whom you daily meet, you need to *cultivate* the traits mentioned in Group 1, and *eliminate* from your personality those traits mentioned in Group 2. May I suggest that you spend some time reviewing the results of this survey? There is much of everyday value that we can all learn from it.

INTERESTING PERSONALITIES

Perhaps you are saying—as I have often heard people say—“Oh, one is born with a pleasant or an unpleasant personality; you cannot change people from what they are into something else.” It is true that many people have been favored by ancestors, early training, and pleasant environment. But you will find, if you read the lives of many successful personalities living today, that they have usually had to *cultivate* and *develop* many constructive qualities and eradicate certain destructive traits before they acquired the personalities that we recognize.

The interesting personalities are not all found in the same walks of life. They are found in business, in the creative fields, in the professions, in the trades, among the unskilled, in the research laboratories, etc., in fact, in *all* walks of life. As a part of your own personality development, plan to find out

all you can about a number of outstanding persons. Meet them if possible; if not, read about them. Understand the traits that make them interesting to others.

For example, do you know about the career of William I. Myers, governor of the Farm Credit Administration? Are you acquainted with the story of Mary Roberts Rinehart, the well-known writer? Do you know something about the life of Senator George Norris? Have you taken time to read of Daniel Willard, the man who is credited with a deeper insight and more courage than any other railroad leader of his day? Do you know anything of John E. Madden, the man who has a national record for producing winning thoroughbreds, and who knows much about human beings as well as horses?

Do you know of the innumerable difficulties which attended the rise to fame of the late George Eastman?

Have you read of the late Jane Addams and her career of service? Have you read about the rise to fame of the idol of the American public, the late Will Rogers? Do you know the facts about the life of the great world-famous wizard of plant life, the late Luther Burbank? There are many other successful personalities, many other interesting men and women whose biographies you may get and read.

Too, in your own circle of acquaintances, there are those who are thought of as being especially interesting, and as having outstanding personalities. In your own opinion, who are they? List them down, and after each name write *why* that person appeals to you. Ask yourself if it is possible to develop the traits which make them likable or interesting? Usually, we find it is.

"But," you say, "I don't want to be like some one else. I want my own individuality. If I try to pattern after somebody I admire, my personality will not be expressive of me."

If you have liked some one because that man or woman was always pleasant, and you develop the trait of being pleasant

oftener, will you lose your individuality? Of course not, for your individual expression of pleasantness will be like no one else's. If you smile oftener, the smile will express you—not some other person. If you try to be neater in dress, that must reflect your physical self to a better advantage. It is only when you try to affect a mannerism that some one else has and try to pose, that you lose your individuality. -

PREPARE FOR OPPORTUNITY

In Unit 3, page 62, you will find a chart which shows that 85 per cent of a successful and happy life hinges upon the *personal qualities*. The other 15 per cent depends upon technical training. In other words, research strongly indicates that after you have been let into the vocational world by the "wedge" of technical proficiency, your attitude, initiative, thoroughness, etc., are usually the determining factors of your success or failure.

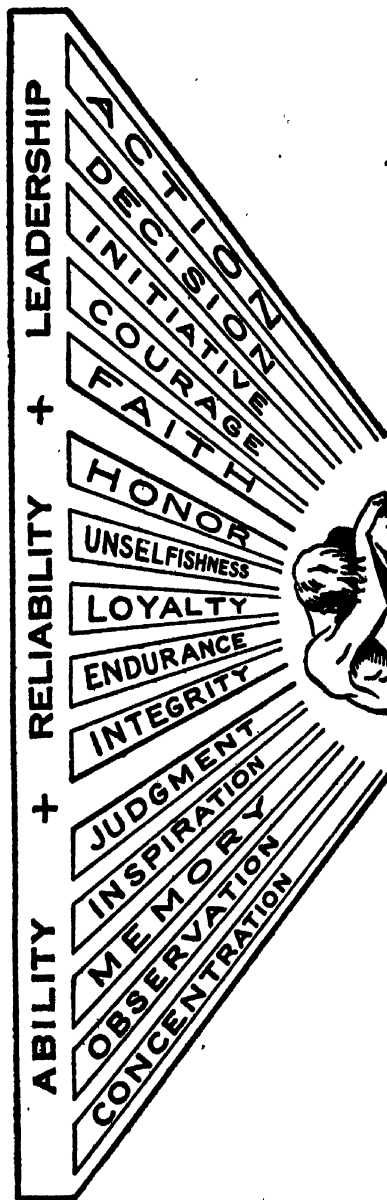
Successful business organizations are today using rating sheets to rate their employees. An example is found on page 19.

No matter how much knowledge one may acquire, if he cannot impart that knowledge in an interesting manner—if he cannot influence people with it; if his personality is such that people usually do not care to hear him, he is greatly handicapped. Good luck comes when PREPARATION meets OPPORTUNITY. Keep in mind that preparation is having a prepared personality, as well as being prepared skillfully; or in other words, it is necessary to have both the personality and the technical training.

You are the architect of your own career. Draw a blueprint of the personality you want to become.

1. What destructive habits do you need to eliminate?
2. What constructive habits do you need to develop?
3. What tools (skills) do you need to acquire?
4. What materials (education) do you need to help you?

**MOST OF THE OPERATIONS OF THE MIND ARE CLOSELY
RELATED TO THE IMAGES WHICH OCCUPY IT**



**SOMETHING TO STRIVE FOR
AWAKEN THE POSSIBILITIES WITHIN YOU**

THE ART OF DEVELOPING PERSONALITY

19

EMPLOYEE APPRAISAL

This rating sheet is used by a large financial institution. It is designed to help supervisors appraise accurately the value of employees to the organization. Employees are rated on each of the traits listed here. After each trait there is a line representing various degrees of the trait. Imagine yourself to be your own supervisor and give yourself the rating you think you deserve.

QUALITY OF WORK	Doubtful that quality is satisfactory	While not unsatisfactory, quality is not quite up to standard	Quality is quite satisfactory	Quality of work is superior to that of general run of employees	Exceptionally high quality
VOLUME OF WORK	Unusually high output	Turns out more work than general run of comparable employees	Average, satisfactory output	Inclined to be slow	Insufficient output
CAPACITY TO DEVELOP	Future growth doubtful	Moderate development ahead	Shows promise	Very promising promotional material	Great future growth probable; should go far
INITIATIVE	Seeks and sets for himself additional tasks; highly ingenious	Resourceful; alert to opportunities for improvement of work	Does regular work without waiting for directions	Sometimes needs to be prodded	A routine worker; usually waits to be told
WORK ATTITUDE	Extraordinarily enthusiastic about his work	Shows eager interest in work	Shows normal interest; all that is ordinarily expected	Sometimes appears indifferent	Goes about his work half-heartedly
ATTITUDE TOWARD OTHERS	Inclined to be quarrelsome, surly, touchy or uncooperative; upsets morale	Sometimes difficult to work with	Normally tactful and obliging; self-controlled	Always congenial and cooperative	An unusual and strong force for office morale
KNOWLEDGE OF WORK	Has remarkable mastery of all phases of his work	Thorough knowledge of practically all phases of his work	Adequate knowledge; knows job sufficiently well	Insufficient knowledge; some phases of job	Has not gained adequate comprehension of his work

THE FOUNDATION OF PROGRESS

The illustrious ancients, when they wished to make clear and to propagate the highest virtues in the world, put their states in proper order.

Before putting their states in proper order, they regulated their families.

Before regulating their families, they cultivated their own selves.

Before cultivating their own selves, they perfected their souls.

Before perfecting their souls, they tried to be sincere in their thoughts.

Before trying to be sincere in their thoughts, they extended to the utmost their KNOWLEDGE.

Such investigation of knowledge lay in the investigation of things, and in seeing them as they really were. When things were thus investigated, KNOWLEDGE BECAME COMPLETE.

When knowledge was complete, their thoughts became sincere.

When their thoughts were sincere, their souls became perfect.

When their souls became perfect, their own selves became cultivated.

When their selves were cultivated, their families became regulated.

When their families were regulated, their states came to be put into proper order.

When their states were in proper order, THEN THE WHOLE WORLD BECAME PEACEFUL AND HAPPY.

—CONFUCIUS—(552 B.C.).

UNIT 1—PART

A SELF-MADE INTERNATIONAL SUCCESS

*The ancients tell us what is best ; but we must learn
of the moderns what is fittest.*

—BENJAMIN FRANKLIN.

No KNOWN method of personality development seems to be more practical or more efficient than that devised, used, and proved by Benjamin Franklin. Through using Franklin's sane, practical system described in the following excerpt from his autobiography, you can develop an attractive, likable personality. Have you the desire and persistence to give it a fair trial in your life ?

MORE DIFFICULT THAN IMAGINED

"I conceived the bold and arduous project," writes Franklin, "of arriving at moral perfection. I wished to live without committing any fault, at any time. I would conquer all that either natural inclination, custom, or company might lead me into. As I knew, or thought I knew, what was right or wrong, I did not see why I might not always do the one and avoid the other. But I soon found I had undertaken a task of more difficulty than I had imagined.

"While my care was employed in guarding against one fault I was often surprised by another ; habit took advantage of inattention ; I concluded at length, from mere conviction, that to be completely virtuous was not sufficient to prevent our slipping ; and that the contrary habits must be broken and good ones acquired and established before we can have any dependence on a steady, uniform rectitude of conduct."

FRANKLINS' FAMOUS 13 VIRTUES

Franklin was the wise man of his day. He had a definite aim and a purpose, for which he planned, scheduled and severely disciplined himself. One of his methods to gain for himself a *positive* personality was to set up a standard of thirteen virtues and pursue each methodically and diligently. These thirteen famous virtues are :

- | | |
|---------------|------------------|
| 1. Temperance | 8. Justice |
| 2. Silence | 9. Moderation |
| 3. Order | 10. Cleanliness |
| 4. Resolution | 11. Tranquillity |
| 5. Frugality | 12. Chastity |
| 6. Industry | 13. Humility |
| 7. Sincerity | |

ONE AT A TIME

"My intention being," he continues, "to acquire the habitude of all the virtues, I judged it would be well not to distract my attention by attempting the *whole* at once ; but to fix on *one* of them at a time ; and, when I should be master of that, then to proceed to another, and so on, till I should have gone through the thirteen ; and, as the previous acquisition of some might facilitate the acquisition of certain others, I arranged them with that view.

"I made a little book in which I allotted a page with red ink, so as to have seven columns, one for each day of the week, marking each column with a score for that day. I crossed these columns with thirteen red lines, marking the beginning of each line with the first letter of one of the virtues, on which line, and in its proper column, I might mark, by a little black spot, every fault I found upon examination to have been respecting that virtue upon that day.

FRANKLIN'S PLAN

"I determined to give a week's strict attention to each of the virtues successively. First in the first week, my great guard was to avoid every least offense against Temperance, leaving the other virtues to their ordinary chance, only marking every evening the faults of the day. Thus, if in the first week I could keep my first line, marked T, clear of spots, I supposed the habit of that virtue so much strengthened, and its opposite weakened, that I might venture to extend my attention to include the next, and for the following week keep both lines clear of spots. Proceeding thus to the last, I could go through a course complete in thirteen weeks, and four courses a year.

SUCCESS AT LAST

"And like him who, having a garden to weed, does not attempt to eradicate all the bad herbs at once, which would exceed his reach and strength, but works on one of the beds at a time, and having accomplished the first, proceeds to a second, so I should have, I hoped, the encouraging pleasure of showing on my pages the progress I made in virtue, by clearing successively my lines of their spots, till in the end, by a number of courses I should be a happy man in viewing a clean book, after thirteen weeks' daily examination."

USE THIS SYSTEM

The following chart is similar to that used by Franklin and described in his autobiography, excerpts of which you have just been reading. Reproduce this chart on convenient cards which you may carry in your pocket. Then each evening grade yourself on the qualities selected. For instance, if you have been cheerful for the day only half as well as you might have done, give yourself a score of 5. If you have been sixty

24 HOW TO DEVELOP PERSONAL POWER

per cent as poised as you might have been during the day, give yourself a score of 6 for *Poise*, etc.

MAKE PERSONAL DEVELOPMENT AN INTERESTING GAME

PERSONAL DEVELOPMENT SCORE CARD

Daily Calendar	Sun.	Mon.	Tue.	Wed.	Thurs.	Fri.	Sat.	Average
1. Cheerful								
2. Friendly								
3. Clean, tidy								
4. Pleasant								
5. Helpful								
6. Unselfish								
7. Sense of humor								
8. Thoughtful								
9. Enthusiastic								
10. Poised								
Total % 100								

Score yourself on one trait daily for a week. Watch your record carefully. This game will appeal to your "better self." It will help you to develop your personality if you play the game fairly. Change the trait to be scored, taking one new trait each week.

FRANKLIN'S RECORD

The following record, depicting the genius of this man to whom we are all indebted, is given to illustrate to you the practical result of this program of personal development.

SUCCESSFUL MERCHANT

Franklin was a merchant. He kept a store and sold goods of amazing variety and quality and his business was conducted at a profit.

POSTMASTER-GENERAL

The postal service owes him a debt of thanks. Men in the postal service, throughout this country at least, pay their annual tribute to Franklin. He was postmaster of Philadelphia and Deputy Postmaster-General for the Colonies under the British Crown, and he even made the post-office pay. The Director of Posts in England was shocked almost beyond expression to receive Franklin's check for 2,000 pounds, representing the profits of the posts in America for one year. In this office, and later as our first Postmaster-General, he put business management into the postal service.

INVENTOR

Franklin's inventions were of minor importance, but they were all of such great practical value that they have added their mite to the comfort and convenience of the human race. Among the most important of these were his bifocal lens, the smokeless chimney, and the Franklin stove, the principles of which are in use today.

MEDICAL AUTHORITY

He was the companion of the leaders in the medical profession. He made valuable contributions to medical literature and he was a member of several medical societies.

PHILOSOPHER AND EDUCATOR

He founded the American Philosophical Society and was its first president. He was a champion of learning and he started

the academy which developed into the University of Pennsylvania.

LIBRARIAN

He founded the Philadelphia Library, upon which is based our public library system.

VENTILATING ENGINEER

He was an authority on the subject of ventilation, and was consulted by the Government of England about the ventilation in the House of Commons.

ELECTRICIAN

Electrical geniuses pay tribute to his discoveries and his inspiration. He was the first to bottle lightning and he started electrical science on its way to great achievement.

PRACTICAL BUILDER

He introduced street paving, cleaning, and lighting, reformed the night watch, started a fire company, promoted the use of plaster and of mineral fertilizer, as well as the culture of silk, and advocated the building of ships with watertight compartments.

PRINTER, ADVERTISER, PUBLISHER

Franklin was proud to call himself a printer. He signed his will "Benjamin Franklin, Printer." In 1727 he helped found the *Saturday Evening Post*. He is revered by the advertising fraternity throughout the world today, and many clubs hold special programs each year in memory of his birth.

PUBLIC OFFICIAL

During his thirty years of public service Franklin held more than twenty offices, most important of which was that

of Minister to France. He filled them all with great credit and distinction to himself, and at the same time served the public well and faithfully.

He was a member of the committee to draft the Declaration of Independence. Jefferson said that since Franklin was the editor of the day, the committee might have left it to Franklin to write the entire document; but because of his sense of humor, they feared he would put a joke into it!

A WORLD CITIZEN

Franklin was in some respects the greatest man of his time; many say he was the most valuable world citizen America has ever produced. Europeans know him as the "First Civilized American."

A MENTAL PICTURE

For a moment close your eyes and get a mental picture of this story. See a ragged, gawky, homely boy walking along the street with a loaf of bread under his arm, about whom there is nothing that indicates greatness. Probably no one spoke of him as having "personality." Watch him through the first years serving an apprenticeship, under almost slave-like conditions, as a printer. Picture him, even under these conditions, mapping out a definite course that would awaken and enlarge the powers within him so that he could have power over other people and over things. See him checking off his faults and giving himself credit for his improvement each day. Watch him, in your imagination, slowly rise to prominence and power; become not only a nationally known and highly respected citizen, but an internationally known character.

LINDBERGH'S CHARACTER PLAN

Colonel Charles Lindbergh employed a program of development similar to Franklin's. He has been quoted as saying:

"I came to the conclusion that if I knew the difference between the right way to do a thing and the wrong way to do it, it was up to me to train myself to do the right thing at all times.

"So I drew up a list of character factors at the left margin of a sheet of paper, and then I numbered the top of the sheet from 1 to 31, ruling the sheet both up and down and sideways.

"One vertical column under a certain number would be my daily chart for that particular day of the month.

"At night I would read off my list of character factors, and those which I had fulfilled satisfactorily during the day I would mark with a red cross; those I had not been called upon to demonstrate that day, would get no mark.

"But those character factors which I had actually violated during the day I would mark with a black cross.

"I began to check myself from day to day and to compare my 'blacks and whites' from month to month and year to year. I was glad to notice an improvement as I grew older."

IMAGES AND THE MIND

Now change the picture; see YOURSELF, not the things you wish yourself surrounded with, but the PERSONALITY you wish to be five years, then ten years from now. Realize that if you map out a plan that will awaken, enlarge, and develop your latent qualities *and follow it*, you may change from what you now are into the PERSONALITY you wish to be.

THE VOYAGER¹

Help me, O God, in the quest of Life,
To find myself.

As I pass through the ivory gates of Morning
And the ebon doors of Night
Let beauty make me aware.

For with the passport of Personality
Have I set sail on the vast deep of Destiny
To gather the glistening fruit of Self-culture,
The delicate, silken fabric of Dreams.
The attar and myrrh of Friendship,
And the fine gold of Character,
Persuaded that the beleaguered Soul
Surrenders only to these.

—EDWIN LEIBFREED.

¹"The Man of a Thousand Loves." By permission of the author.

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UNIT 2



YOUR LIFE PLAN

Your Aim	Your Purpose	Your Plan	Your Schedule	Your Goal
What do you WANT				
To KNOW	To DO	To BE	To EARN	To SEE
To MASTER				

By the time you reach each mile post

9 Age 20 / Age 25 / Age 35 / Age 45 / Age 55 / Age 65

1. What are your life objectives?
2. What are the obstacles in your way?
3. How can you overcome YOUR obstacles?

FIRST, BUILD WELL ON PAPER

YOU ARE THE ARCHITECT OF YOUR CAREER

"I say, without seeking, truth cannot be known at all. It can neither be declared from pulpits, nor set down in articles ; nor in any wise 'prepared and sold' in packages ready for use. Truth must be found for every man by himself out of the husk ; with such help as he can get, indeed, but not without stern labor of his own."

— John Ruskin.

UNIT 2—PART 1

LIFE AND ITS POSSIBILITIES

Life is an Art. You live it only once ! What is your major objective—the supreme gift which you covet—more than anything else in life ?

PEOPLE act under the urge of habit, authority, trial and error, or through following some plan of action. The most intelligent response to any personal problem is the determination of a plan which shows how one's desired objectives are to be attained. Once a person has perfected his plan, the next logical step is to put it into action. He may be compelled to revise his plan again and again, in the light of new facts, circumstances, or experience, before he finds the most effective means of attaining his objectives. But it is much easier to alter, add to, or subtract from any plan than it is to create the original outline.

PLANS PRECEDE REALITY

"Where there is no vision the people perish." Plans tend to harden into realities; first the ideal, then the reality. The distinguished men and women from all walks of life have won honor and recognition because they developed into realities the visions of a constructive imagination. They visualized possibilities, developed plans, and then reproduced their visions in realities and achievement.

VISIONS HARDEN INTO FACTS

To change your present condition, you must imagine—through clear consistent thinking—an improved one. Your

capacity to achieve may be limited to your ability to imagine constructively. Constructive imagination—not daydreaming—is to realization as cause is to effect, as seed time is to harvest.

For the most part you will do what your imagination, constructively directed, takes hold of. You will experience what your imagination selects. You will enjoy what your imagination plans. You will see what your imagination anticipates. You will get out of life, to a great extent, what you send your imagination after.

Probably one way to get a picture of some of the possibilities which the future holds in store for you is to test your ability to project yourself into the future. Can you see some of the definite objectives you would like to attain one year from today ; two years, three years, five years, or ten years hence ?

Have you tried to *visualize* for yourself the various phases of which a LIFE PLAN is composed ? If not, you may wish to develop some specific ideas about it. Think of your life plan as made up of the OBJECTIVES you want to attain, the information you want to KNOW ; the skills and arts you want to be able to DO ; the kind of a personality you want to BE ; how much you want to EARN each year ; the interesting places you want to SEE ; and the skills, arts, or trades you want to MASTER. By doing this you will realize what is included in a life plan.

THREE BASIC PRINCIPLES

There are three primary principles essential to the success of any venture. They are simple, but important :

1. Determine your objectives.
2. Analyze the obstacles in your way.
3. Learn how to overcome your obstacles.

In determining your objectives, formulate a definite pic-

ture of the most important things you want out of life—*i.e.*, a home, a business, a profession, money, power, service to others, etc. Then reduce the picture to a definite, concrete, written outline.

In analyzing the obstacles in your way, write down those factors which stand in the way of your realizing your objective. These hindrances may be in the form of a limited education, of insufficient knowledge, of insufficient capital, of family obligations, of years of preparation, etc., or they may be only a lack of ambition and persistence. Get them down in black and white before you, and then decide what can be done about each one now or in the future. Often some objective which seems unattainable can be made to look possible when thus analyzed. It takes courage to face these facts—but, too, it teaches one to think through his problems.

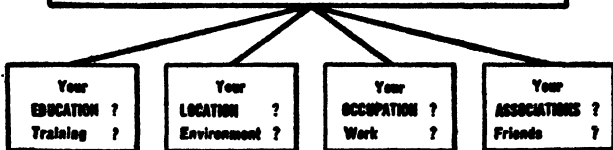
Your PURPOSE in life is of vital importance. When once you have established a purpose, fortified by a determination to succeed, you will naturally begin to study ways and means of attaining your desired goal. Your *purpose* will *unconsciously prompt* your *efforts* and you will see yourself finding and taking the best, easiest, and quickest ways of attaining your major objectives.

AS YOU CHOOSE, SO MUST YOU PERFORM

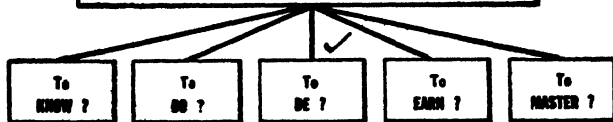
Writing your ideas on paper is a real test. Many people say, "Oh, yes, I know what I want to do." But when asked to write their objectives, they are unable to portray on paper any definite pattern of what they expect to accomplish. They seldom realize that the reason they cannot write out their program is because they have not reduced their vague, abstract thinking into the concrete and the specific. They lack definiteness of ideas.

Thoughts ATTRACT *realities*! We travel in the direction in which we face. The Ancient Mariner guided his ship by the

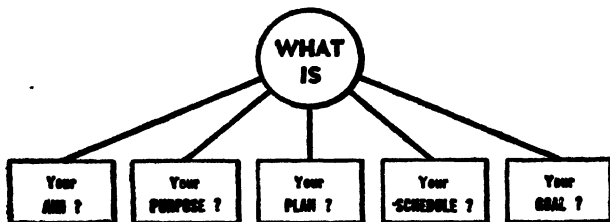
**WILL CHANCE OR CHOICE DETERMINE
THE IMPORTANT FACTORS OF YOUR LIFE?**



WHAT DO YOU WANT OUT OF LIFE?
What DO you want?



**WHAT
IS**



1. What is your **MAJOR OBJECTIVE** IN LIFE ?
2. What are the **OBSTACLES** in your way ?
3. How are you going to **OVERCOME** your obstacles ?

stars. In time of fogs and clouds, he was lost. Today the captain of a giant liner uses a modern chart and compass, carefully compared with his written log, and sails through fog and darkness without loss of time.

Your *aim*, your *purpose*, your *plan*, your *schedule*, and your *goal* (written out on paper) represent your life chart and compass. A written program will not supplant individual initiative, ability, effort, and opportunity, any more than the navigator's chart and compass supplant the captain of the ship. But it does definitely help to plot your course of progress, and show you the "ports" you may expect to reach as you sail the seas of life.

THE VALUE OF A DEFINITE OBJECTIVE

A careful analysis of more than ten thousand people disclosed a singular weakness which 95 per cent of them had in common—they *had no definite aim in life*.

Another striking fact disclosed by these ten thousand analyses was that nearly all of those who were financially successful, or had made any other conspicuous achievement in life, had a definite aim and a well-formulated plan for achieving it.

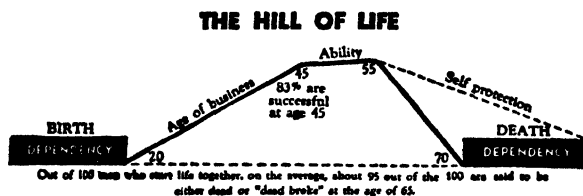
THE AVERAGE MAN

In the series of charts on pages 38, 39, and 40, you will find the story of what happens to the average man in the United States. Study these facts. Court records show that about 32 out of every 100 men who die leave no income-producing estates. Only about 1 out of 40 ($2\frac{1}{2}$ per cent) ever attains financial independence; and yet nearly every man "dreams" of the day when he can "retire."

Other reliable statistics point out that only about 1 in 20 escapes adversity in old age—the others 19 eke out a bare existence or depend upon charity or relatives for food and

necessities. Many of these men made plenty of money in their prime, but many spent it as freely as they earned it. Some failed in business, some speculated unsuccessfully, while others were victims of fraud, incompetence, or bad judgment. The majority, however, failed to reach old age in comfort because of their own incompetence or negligence.

Statistics indicate that three-fourths of all men meet financial reverses between the ages of forty and sixty, and lose their life savings. By the age of sixty-five, about thirty-six of every hundred men have died; a majority of the living have lost their life savings, and only one in five thousand, on



the average, ever recovers his financial standing if he loses his wealth after he has passed the age of fifty.

The earnings of the average man increase during the years from age twenty-five to age fifty-five and then decrease during the declining years of life. Most men reach the pinnacle of their earning power by the age of fifty-five; they should not, it is true, but they do.

"Every youth would like to attain success, honor, and influence. But nearly every one fails. Why? Because there are difficulties in the way. What are these difficulties? They are the things that prevent achievement—the hard things. What is the customary way of treating them? It is to dodge them, or slur them. Why should that be the customary way? Because

it is the easy way, of course. To yield is easy; to resist is hard. Grapple with each new difficulty as it comes up. Wrestle with it till you down it, if it takes until the break of day. Get on top of every difficulty that comes your way. Otherwise, it will get on top of you."—ARCHER BROWN, *Rules for Success*.

There is no middle ground in this fight for a successful life.

ESTIMATED AVERAGE INCOME RECEIVED BY 40,000,000 WORKERS

This chart shows the relative earnings of more than forty million employed men and women in the United States during normal times.

1% Earn More Than \$10,000 a Year

2% Earn \$5,000 to \$10,000 a Year

6% Earn \$3,000 to \$5,000 a Year

11% Earn \$2,000 to \$3,000 a Year



Which income level do you plan to reach?

If you welcome each difficulty with the mental attitude that it is only helping you on your way upward and onward, life becomes a fascinating game. Study the diagrams on pages 39 and 40. They present in a vivid form some of the facts that you should face right now—before you step further into your life's plan.

I find the great thing in this world is not so much where we stand, as in what direction we are moving. To reach a port we must sail sometimes with the wind and sometimes against it—but we must sail, and not drift, nor lie at anchor.

—OLIVER WENDELL HOLMES.

THE AGES OF MAN

Age 25	Age 35	Age 45	Age 55	Age 65
This should end the apprenticeship age. Specialized and individualized training to meet life's needs should be completed.	This is the prime of life. Most of the world's greatest work is done by men between the ages of 35 and 55.	Much effective work should be accomplished during this period. Executive qualities should be highly developed by this age.	By this age, the upward trend is likely to slacken. Many lose their life savings.	Age of caution. Much to lose. Less to gain. Many are dependent upon family or charity at this age.
APPRENTICE	EXECUTIVE		COUNSELOR	

Age Life Experience of 100 Men

25	100 men, all strong and vigorous, with good mental and physical capacity.	REASONS WHY MEN
35	5 have died, 10 are wealthy, 10 are in fair circumstances, 40 have just moderate means, 35 have saved nothing.	AS COMPILED BY <i>Bradstreet's</i>
45	16 have died, 3 are wealthy, 65 are barely self-supporting, 16 are no longer self-supporting.	Incompetence, personal 63.5%
55	80 have died, 1 is very wealthy, 8 are self-supporting, 61 are dependent upon children, relatives or charity for support.	Inexperience 6.6
65	68 are dead (60 of these left no estate), 3 are wealthy, 34 are dependent on children, relatives or charity for support.	Competition 4.2
75		Fraud 6.1
		Failure of others .. .9
		Neglect 2.4
		All others 16.8
		100%

The United States Federal Reserve Board announced in May, 1933, that the 5,500 Federal Reserve member banks accounted for 30,556,105 personal depositors who had on deposit \$23,542,307,000. Out of this number, 48,000 persons

(about one-tenth of 1 per cent), held more than \$10,500,000,000—almost 45 per cent of all the money. Their average bank account was \$224,000, compared with the general average of \$770. Ninety-six and one-half per cent of all the depositors had deposits of less than \$2,500.

A GUARANTEED SAVINGS PLAN FOR MONTHLY LIFE INCOME AT AGE 60¹

MONTHLY DEPOSIT \$10 PER UNIT

Obtain as many units as required to purchase desired income at age 60

\$10 monthly payments started at age	Value at age 60		Guaranteed life income at age 60	
	Maturity value	Total deposits	Monthly life income at 60	Annual income
23.....	\$6,566.83	\$4,440	\$45.04	\$540.48
24.....	6,311.68	4,320	43.29	519.48
25.....	6,049.24	4,200	41.49	497.88
26.....	5,808.67	4,080	39.84	478.08
27.....	5,563.73	3,960	38.16	457.92
28.....	5,320.24	3,840	36.49	437.88
29.....	5,097.17	3,720	34.96	419.52
30.....	4,859.51	3,600	33.33	399.96
31.....	4,642.27	3,480	31.84	382.08
32.....	4,417.74	3,360	30.30	363.60
33.....	4,200.50	3,240	28.81	345.72
34.....	3,993.46	3,120	27.39	328.68
35.....	3,776.22	3,000	25.90	310.80
36.....	3,563.35	2,880	24.44	293.28
37.....	3,359.23	2,760	23.04	276.48
38.....	3,162.40	2,640	21.69	260.28
39.....	2,968.49	2,520	20.36	244.32
40.....	2,787.70	2,400	19.12	229.44
41.....	2,612.74	2,280	17.92	215.04
42.....	2,446.52	2,160	16.78	201.36
43.....	2,281.77	2,040	15.65	187.80
44.....	2,121.39	1,920	14.55	174.60
45.....	1,965.38	1,800	13.48	161.76

Example: Three units, \$30 a month, started at age 30 will pay you \$99.99 a month for life beginning at age 60.

¹Available from some legal reserve life insurance companies.

The Treasury Department offers a Regular Purchase Plan to facilitate systematic purchases by investors who wish to buy bonds each week, each month, or at other fixed intervals.

Select the systematic savings program in the table below that is best suited to you.

Amount you invest each month for 120 months	Maturity value at the end of 120 months	Payable each month for 120 months, starting in 10 years
\$18.75	\$3,000	\$25 00
\$37.50	\$6,000	\$50.00
\$75.00	\$12,000	\$100.00
\$93.75	\$15,000	\$125.00
\$187.50	\$30,000	\$250.00
\$375.00	\$60,000	\$500.00

UNIT 2 — PART 2

LET US REASON TOGETHER

There is no defeat except from within. There is really no insurmountable barrier save your own inherent weakness of purpose.

—EMERSON.

You have before you all that remains of life. Standing before the "open door," what do you see as the most desirable things? Do you sense the great adventure of life? Do you feel Life's true spirit of service? Do you get a glimpse of Life's beauty? Life's companions? Life's Philosophy? Life's possibilities?

Or, do you see only life's warfare; its pay checks; its rush; its demands? Do you face the future confidently, or is your future hazy?

THE KINDS OF ACHIEVEMENT

The fact that 94 out of every 100 "average men" die penniless should not discourage you. You have before you the reasons for their failure, and, knowing the facts, should enable you to AVOID the mistakes they make. Money, it is true, is only one tangible yardstick of measuring human *achievement*. Its value has been over-estimated; yet probably the law of average is about the same in the fields of unmeasurable accomplishments as it is in the field of finance.

As you read through these pages, keep in mind that any *accomplishment*—not just the accumulation of money—may be called "success."

START YOUR PROGRAM NOW

Do not be satisfied with daydreaming about your future. To dream of accomplishments and to say you could "achieve if conditions were only different" is a mark of weakness. Think through the obstacles that are keeping you from achieving that which you would like to do. Talk the *facts* over with yourself.

Start your program now; lay out your plans *on paper*. We are not discussing here the *kind* of a life purpose or plan that you should adopt, but simply the *VALUE* of reducing your present life purpose, and your plan for achieving that purpose, to a written outline.

YOUR PLANS GROW AS YOU GROW

If you disregard this urge now, the chances are that it may not come to you again. You agree that you *should* do something about a plan, don't you? Some people start to write out a program and then stop because they find that their first attempt is only inconsequential and incoherent yearnings. Unfortunately, they are so displeased with their own thinking, when they see their thoughts in written form, that they give up in despair. They refuse to make themselves think through the problem.

Do not hesitate to write down your ideas about your life purpose just as they come to you, regardless of sequence, form, or manner of expression. You will refine your outline and bring continuity into your plan once you begin to realize its value.

As the weeks, months, and years go by, you will want to improve and alter your first plans. Life moves rapidly, and as we move with it we see new prospects before us; we develop deeper, wider interests and more definite desires and *WANTS*; and we find new powers within ourselves which are seeking to be expressed.

Your plans are going to grow and change as you grow and develop. But always there must be the beginning ; and it is ever so much simpler to alter and improve your written plan than it is to design the original outline,

ORGANIZE YOUR DAILY SCHEDULE

Your life plan is best carried out day by day with the help of a daily schedule. In order to do your work each day in the best, easiest, and quickest way, you may find it helpful to precede your day's work [with a well-thought-out, organized program, outlining the order in which each task is to be completed during the day. This daily program should not be a burdensome task that will consume time and effort uselessly. How detailed you will make it will depend entirely upon your position and the value you place upon your time.

A SUCCESSFUL MAN'S ADVICE

The president of a large oil company recently said : "Plan out your life—lay out a course—consider the steps necessary to carry you toward your goal. Go forward step by step and don't get mixed.

"Don't go ahead blindly. There's no secret about success. The men who are at the top now are not so different. Some of them you knew as boys. They are just human beings—no different from you. The principles of the people who succeed are very simple. They look ahead—plan—develop their own efficiency ; and when opportunity knocks they are ready.

"There's going to be no big dramatic moment, no big, new experience to lift you to success. Success is not something that may await you five, ten, or fifteen years from now. What you are doing today—doing tomorrow—is determining your final success or failure. To learn to do your best each day—that is the meaning of success."

A LIFE GOAL REALIZED

About seventy years ago, a Polish peasant lad placed his finger upon a pink spot on the map of the world and said, "Some day I am going there." The spot he indicated was the dark Congo region of Africa, thousands of miles away. That Polish lad was Joseph Conrad, whose name has been placed among the world's great writers. The incident is interesting chiefly for the reason that Conrad did eventually visit the spot to which he pointed as a youth. He knew where he wanted to go, and he put his ideas into action.

FIND A PURPOSE OR MAKE ONE

Perhaps you do not share with Conrad a craving to explore the Congo region of Africa, but each of us should have a desire to "get somewhere." Everyone, even though he possesses but a limited ambition, wishes to advance his social, economic, or vocational life. The trouble, however, is that few DO ANYTHING about making definite their vague wishes. Many men and women are just drifters, driven first this way and then that way by changing circumstances.

THE POWER OF A LIFE PURPOSE

The most dynamic power in human experience is a person "on fire" with a purpose so intense it impels him through herculean tasks.

Luther's *purpose* was Liberty of Conscience !

Washington's *purpose* was Liberty of Country !

Lincoln's *purpose* was Abolition of Slavery !

Post's *purpose* was to Fly Around the World !

Lindbergh's *purpose* was to Fly to Paris !

Do you recall the circumstances under which Lincoln said : "Some day I'll hit that thing, and I'll hit it hard"? Or, the motive that prompted Admiral Peary to appropriate that

memorable motto of Hannibal's, "I'll find a way or make one."

AN UNUSUAL PURPOSE

I had the pleasure of spending two days with a boy who walked from Buenos Aires, South America, to New York City, a distance of more than 10,000 miles. This young chap, Augusto Flores,¹ and four other boys left Buenos Aires in July, 1926. They traveled with light baggage and only a small amount of money. They braved jungles and deserts, bandits and wild beasts. Five boys started in the party. One was drowned, another died of snake bite, and two of the boys fell ill with fever and were unable to complete the trip beyond Central America.

When Augusto left Buenos Aires he was sixteen years old. When he reached New York City he was past eighteen. The long, difficult journey had taken two and one-half years. He possessed the ability to determine upon a definite objective and the indomitable moral courage to attain the objective he set out to reach. After determining his goal, he was willing to go through jungles, across deserts, over mountains, or through any other barrier in his path.

When Dr. John H. Finley, former Commissioner of Education and President of the University of the State of New York, and since 1921 Associate Editor of the "*New York Times*," pinned the "A la Sainte Terre" medal on Augusto, he personally inscribed in Augusto's autograph-book, which contains several hundred autographs of the leaders of the states and countries through which he walked, these words:

"I have greater pleasure and pride in giving you this medal which you deserve as a walker, than upon anyone else upon whom it has been conferred—the 'A la Sainte Terre' medal

¹ See *My Hike*, Flores, Augusto—G. P. Putnam's Sons, New York.

—and I add the wish that you may continue to walk to that gaily land which is every one's better self."

WHAT CAN YOU SEE ?

The Country of the Blind is a story written by H. G. Wells. In the story a traveler finds himself alone on an island with people who have been sightless for generations. They think him insane and a romancer when he tells them of all the beautiful things he can see. He falls in love with a native girl who, of course, is without sight. He endeavors to persuade her to believe his descriptions of the wonders he sees. But she will listen to none of them and pleads with him to have his eyes removed so that he may be like her people—so they won't think that he is queer. In the happy ending of the story he escapes from the island just in time to save his sight.

A close analogy is the plight of the average person who is unable to see and understand the broader aspects of existence so prized by the comparative few who "see" mentally.

HOW ABOUT YOU ?

Most people live a humdrum, monotonous life because they have never looked for, or have never seen, the interesting places in their own city, country, or state. If they went over the entire world they would probably not SEE. They know no interesting *people*; they have not developed the skill to do interesting *work*; they do not know the thrill of achievement or *mastery* in any endeavor; they are not *interested* in real, lasting values, and, therefore, they are of little interest to others.

FROM SOME WHO HAVE ACHIEVED

Out of a vast and successful experience, the men quoted below testify to the soundness of the principle of purpose:

David Starr Jordan.—"The world makes way for the man who knows where he is going."

Commander R. E. Byrd.—"When Commander Richard Evelyn Byrd set sail from New York, April 6, 1926, the occasion marked the realization of a dream which had been with him since boyhood days—an expedition of his own into the Arctic Regions."—Associated Press.

Albert P. Terhune.—Albert Payson Terhune, popular writer whose articles are published by *The Saturday Evening Post* and other magazines, says: "From the time I was ten years old I planned to write stories for a living and live here at Sunny Bank and raise collies. It cost me precisely thirty years of uncongenial work to fulfill that dual ambition, but it has been worth it all."

C. King Woodbridge.—C. King Woodbridge, formerly president of the Associated Advertising Clubs of the World, says: "Call me an idealist if you like—but who wouldn't be if he saw the dreams of his life taking substantial form?"

George M. Cohan.—When George M. Cohan, famous Broadway stage star, was a "kid" actor he sent dozens of ballads to New York publishers, but none was accepted. Finally, one day, he received a letter from one publisher. It ran as follows:

"Dear Sir: Your songs are not publishable. Please do not send any more."

Mr. Cohan says: "Even that didn't stop me. As a matter of fact it made me fighting mad. I said to myself, 'I'll show these guys a few things before I finish. Not publishable, eh! Humph! Well, they'll be published, all right. They'll be published, if I have to start my own publishing concern and build my own theatre!'"

Carlyle.—"Have a purpose in life, and having it, throw into your work such strength of mind and muscle as God has given to you."

Mirabeau.—"When a man is in earnest and knows what he is about, his work is half done."

Ruskin.—"All the greatest men live in their purpose and effort more than it is possible for them to live in reality."

Boston.—"I am surer the longer I live that the greatest difference between men, the weak and the strong, the great and the small, is *energy*, invincible *determination*, and a fixed *purpose*."

John White Chadwick.—"No one can cherish an ideal, devote himself to its realization from year to year, and strive and struggle and make sacrifices for its attainment, without undergoing a certain gracious transformation, of which the highest powers must be aware, and which men can hardly miss."

Daniel Webster.—"Things don't turn up in this world until somebody turns them up."

Adams.—"Today is yesterday's plan put into action."

Thucydides.—"Few things are brought to a successful issue by impetuous desire, but mostly by calm and prudent forethought."

Emerson.—"No one can cheat you out of ultimate success but yourself."

Andrew Carnegie.—"The average person puts 25 per cent of his energy and ability into his work. The world takes off its hat to those who put in more than 50 per cent of their capacity, and stands on its head for those few-and-far-between souls who devote 100 per cent."

DESIGN YOUR DESTINY

You are the architect of your own career. If you employed an architect to build a house and you found him unable to put his ideas into a finished drawing, you wouldn't have much faith in his ability, would you? Is there any more reason to believe that you can build a successful career without plans?

Those life plans are the blueprints from which you build your future. They must be in a written form. Such a definite plan is in itself a vital principle of self-control.

REMEMBER THAT

—Education is the *art of putting knowledge to work.*

—Training is largely without value unless it manifests itself in results.

—There is no progress except through activity.

YOUR PROGRAM

Your *aim* indicates the general direction in which you plan to direct your life.

Your *purpose* is the motive power that impels action; purpose means *motive, to move.*

Your *plan* is a rough outline of your anticipated achievements; a sketch of what you want to *know*, to *do*, to *be*, to *earn*, to *see*, and to *master.*

Your *schedule* is a blueprint of the time and place for each important move you plan to make.

Your *goal* is the principal objective you desire to attain.

THE RESULT OF YOUR PROGRAM

If your *aim* is definite, your *purpose* worthy, your *plan* wise; your *schedule* steadfast; and if you plan a clean game all the way through, then you should surely reach the goal of your ambition!

WRITE YOUR OWN TICKET:

Write your own ticket, young fellow, and state .

Your name and your address; your birth and date;

How far would you travel, what sights would you see?

What is it you're anxious to do and to be?

¹ From the book *Harbor Lights of Home*. Copyright, 1928. Used by permission of Mr. Guest's publishers, Reilly & Lee Company.

Life's roads are all open ! Which one will you use ?

Come, step up and choose.

Write your own ticket ! State plainly your dream.

Will you drift with the current, or paddle upstream ?

Fair name or shady ; good habits or bad—

Step up and pick them. They're here to be had.

Where would you be when you're fifty, let's say ?

Tell us that now, and get started today.

Write your own ticket ! There's none to deny

Your right to whatever you're willing to try.

EDGAR A. GUEST.

BIBLIOGRAPHY—UNIT²

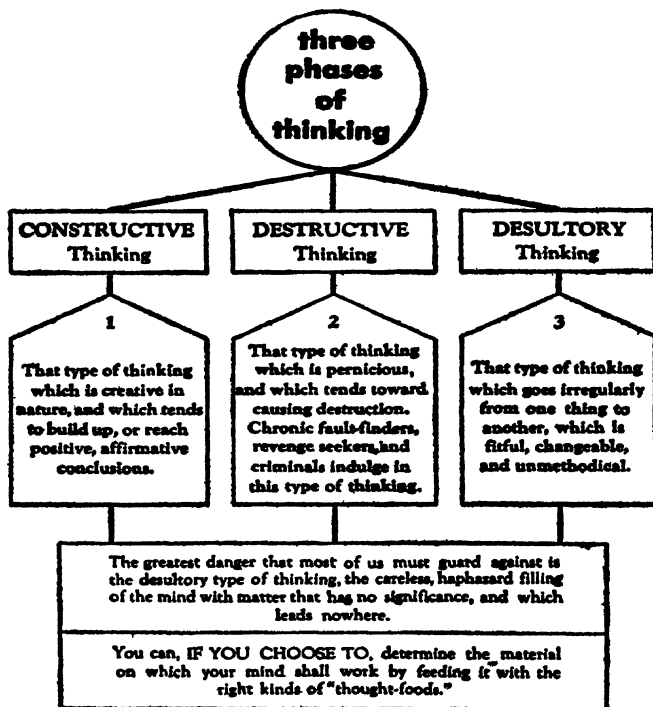
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UNIT 3

YOUR CREATIVE POWER



SALAR JUNG LIBRARY

UNIT 3—PART I

EDUCATION AND ACHIEVEMENT

One single idea may have greater weight than the labor of all the men, animals and engines for a century.

—EMERSON.

ALL progress is mental in origin. The way a person thinks often determines what he will ultimately become, for thought precedes achievement. We no longer live in that period where brute force and muscle are the requisites of success. It is not physical strength in this age that marks the successful man from the unsuccessful; the executive from the failure; the home-owner from the tramp. In most cases, these and similar accomplishments must be attributed to mental strength, or CREATIVE POWER.

CREATIVE means to "bring into existence; to develop; to form; to put together; to originate; to organize; to usher into being."

POWER means "strength; authority, force, virility, energy."

CREATIVE POWER means strength in constructive thinking, and such strength comes, for the most part, from directing one's daily thoughts along purposeful constructive lines. Who can say what may be the ultimate result of a new idea?

THREE KINDS OF THINKING

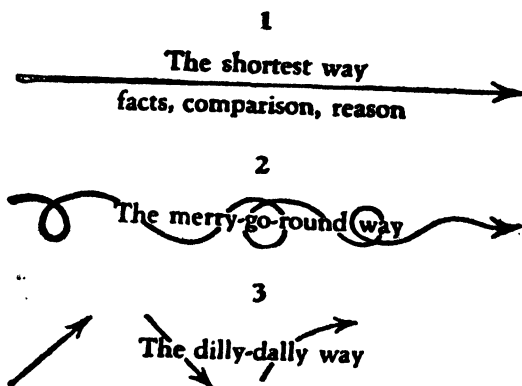
The chart on page 55 outlines three general kinds of thinking.

1. *Constructive thinking*: That type of thinking which is

creative in nature ; which tends to build up, to construct, to be positive, and to reach affirmative conclusions.

2. *Destructive thinking* : That type of thinking which is pernicious and which tends toward destruction. People who continually indulge in destructive thinking are, in a proportionate degree, a menace to society and are often placed in some institution where society segregates the abnormal.

WHICH OF THESE THREE WAYS DO YOU THINK?



3. *Desultory thinking* : That type of thinking which goes irregularly from one thing to another ; which is fitful, changeable, and unmethodical. *Reverie*, which is merely "daydreaming," and *rationalization*, which is finding evidence to support one's own opinions, are typical of this kind of thinking.

Much of everything which we possess or enjoy is the result of constructive thinking. The food we eat, the clothes we wear, the houses in which we live, the cars, the trains, the planes in which we ride, the schools, the parks, etc., all come from constructive thinking. And not only the material things of life come as the result of this kind of thinking ; but happiness, peace, and contentment must be added to the list.

Much unhappiness, misery, and all crime, wars, etc., result

from negative, destructive thinking. It is a type of thinking that needs no discussion here, for few who are seeking personal development indulge in it.

LACK OF CONTROL

Undoubtedly, we must all admit that too much of our so-called thinking is of the desultory kind. Instead of controlling the stream of thought, of determining the material—which our minds shall use, the majority of us let the merest chance determine it for us, and hence there is little or no value wrought by our daily thinking.

The greatest danger that most of us must guard against is the desultory type of thinking; this careless, haphazard filling of the mind with matter that has no significance. You can, if you choose, determine the material on which your mind shall work. The kinds of “thought-foods” you give it will be determined by your rearing, by the kinds of associates you choose, by the quality of reading you do, by the kind of thinking and talking you do, by the interest you take in the training and the development of yourself—in other words, by the kind of *education* you give yourself.

WHAT IS AN EDUCATION?

I like the definition given by a young man in a class which I was conducting for a group of unemployed during the year of 1932. This chap had his B. S. degree, but was trained for no particular vocation. He was badly in need of work, and had been unable to secure employment of any kind, and when he said, “I’ve learned that education is the acquiring of specific knowledge, and then knowing the art of putting that knowledge to work,” I knew that he was drawing from his own experience.

An education used to be thought of as the accumulation of information—merely the amassing of a vast store of general

facts. Today, however, the person who is educated in the true sense of the word is not he who can recite the facts only, but is he who can put to work that knowledge which he has learned. Education means more than the learning of a trade or a profession. It means, in addition to a technical training, the development of one's personal qualities essential to successful achievement.

THE 15 PER CENT AND THE 85 PER CENT

Turn to the chart on page 62 and study the determining factors in success or failure. According to this study, which was made under the auspices of the Carnegie Foundation, *technical training* accounts for 15 per cent of one's so-called success, while 85 per cent of one's success is attributed to the *development* of the *personal qualities* of attitude, initiative, thoroughness, observation, concentration, creative imagination, decision, adaptability, leadership, organizing ability, expression, and lastly, knowledge.

From my own observation, I know that when one first studies this chart he is likely to disagree with the distribution of percentages. It doesn't seem possible that technical training may mean so little. When one realizes, however, that a good many of the traits indicated are necessary to get the technical training—for one gets little from academic training without the right kind of attitude, concentration, etc.—then it puts a somewhat different light on the subject.

Also, this 15 per cent is most essential and most important in the securing of a job. I always think of it as the "entering wedge," into an occupation. Without it, one seldom gets in; but when one is in, then his skill must be reinforced with those twelve traits listed as personal qualities. Some of these traits are more important on one job than on another. All are needed for progress and promotion.

To illustrate: We employed a young man, we shall say, just

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fresh from college. He had his M. A. degree, which indicated that he should have been trained for a particular kind of work. After a few weeks, we were convinced he was not worth keeping. His work was not thorough; he could not put his knowledge to practical application; he took the attitude that to work a minute overtime was unjust; he seemed unable to arrive at decisions; he took no initiative, but waited to be told what to do. In other words, he had the technical training—the wedge necessary to get the job—but he didn't have what it takes to *keep* a job.

Now see the other side of the picture: We employed another young man with similar training and credentials. Within a few weeks it was noticeable that he was doing an excellent job. All the work that he did was found to be thorough and accurate; he saw where work needed to be done, without being told; his office, desk, and work, were well organized; his attitude toward his job and his associates was positive. Is he going to make progress on his job? Undoubtedly, for he has the desired personal qualities in addition to the technical knowledge required for his job.

I believe you will agree that the chart on page 62 is something about which you will want to do some real thinking.

WHAT IS AN EDUCATED MAN?

“Education is good only when it furnishes the kind of knowledge which puts a man in full control of his faculties for leading a sane, industrious, and useful life. When it merely fills a man's head with a quantity of ornamental but useless information, it is *not good*. Such education makes an impression on those around a man who thinks he is a smart fellow, but adds little or nothing to a man's real progress or to the progress of the world.”

—HENRY FORD.

THE DETERMINING FACTORS IN SUCCESS OR FAILURE¹

**' TECHNICAL '
TRAINING**

**85 %
PERSONAL
QUALITIES**

PERSONAL QUALITIES ESSENTIAL TO SUCCESSFUL ACHIEVEMENT

- | | | |
|-----------------|-------------------------|------------------------|
| 1. Attitude | 5. Concentration | 9. Leadership |
| 2. Initiative | 6. Creative Imagination | 10. Organizing ability |
| 3. Thoroughness | 7. Decision | 11. Expression |
| 4. Observation | 8. Adaptability | 12. Knowledge |

If only 15 per cent of success depends upon technical training and 85 per cent upon the development of the personal qualities listed above, then surely education does mean more than a mere accumulation of memorized information.

¹ From a study of 10,000 men, made under the auspices of the Carnegie Foundation

"An educated man must be able to study and to think without guidance from others. He must be—to some extent—a *thinker*, not a mere imitator.

"An educated man knows and is acquainted with the major resources for intellectual and æsthetic enjoyment. He knows nature, literature, music, and the other arts sufficiently to choose superior rather than inferior enjoyment.

"An educated man must have not only this general culture, but also training for a specific occupation. Focalized activity that is directed toward some sort of efficiency has to be included."—*What Ails Our Youth*, DR. GEORGE H. COLE.

"The object of education is preparation for complete living."—HERBERT.

"The attainment of a sound mind and a sound body is the end of education."—LOCKE.

"The end of education is to produce a well-balanced, many-sided interest."—HERBERT.

"In education the essential is not programs and methods, but able and devoted men; not the things taught, but the spirit in which they are taught. . . .

"Development of faculty is the educator's aim and end; the imparting of information is incidental and subsidiary."

—*Things of the Mind*, BISHOP J. L. SPAULDING.

"SCHOOLING" VERSUS EDUCATION

Education, when thought of in terms of attending colleges and universities, should (but it may or may not) add to a person's possibilities. All young people who go into our schools do not come out with the ability to think constructively. Some come out as imitators; others come forth on Commencement day with an apparent "polishing"; some come out with added social attributes; a few come out with no diplomas or degrees, but only poor grades, or "flunks"; and others come forth with

their talents better trained, and their ability to think through problems clarified. There are many people who have won renown and greatness who have had little or no schooling, but who are *educated* in the highest sense of the word.

HALLS OF CHARTED KNOWLEDGE

Schools, colleges, and universities are in reality halls filled with charted knowledge ; knowledge that is easier to find, and easier to comprehend with the aid of trained teachers, than it is to gather and understand by oneself outside the schools. Those who go into these halls of knowledge with an objective and a definite desire to learn will have more of a chance to become educated than if they didn't enter the schools. Yet, do not misunderstand me.

Even in this day it is possible to make a success ; it is possible to become educated in the highest sense even though one doesn't attend college. But it is far more difficult ; and perhaps we are safe in saying that many of those who do go into the schools of higher education and later make a success of their lives, wouldn't have done so without a college education.

EDUCATING YOURSELF

"There are more ways than one of obtaining an education in this world.

"A man can greatly improve himself by home study of the best books, and through contact with cultured people. Travel, too, is a great educator, for seeing a thing is a thousand times better than reading about it in books. I have known young men, who have made the most of their opportunities for observation, who would compare most favorably with any product of our colleges. They have taken in the life they saw about them, and are so educated in the best and broadest sense.

"It will always be necessary for some boys and girls to be forced to study, even in college. My object is to encourage those boys and girls who have to begin work at sixteen or seventeen, and who feel that their future is dark because they have no degree. Degrees amount to very little. It is real information which counts, and any persevering student can obtain that after his work for the day is done—that is, if he has a proper person to direct his studies."—ORISON SWETT MARDEN.

ANALYSIS OF "WHO'S WHO"

Of the notables in *Who's Who*, it is estimated that 7,700 out of 10,000 considered successful have a college education; that there have been 352 times as many men with university training as men without university training in the House of Representatives; and that there have been 530 times more men with university training than without elected to the United States Senate.

A more complete analysis of a recent issue of *Who's Who* shows that out of more than 24,000 men and women whose names it contains, 77 per cent are college graduates; 14 per cent are high school graduates; and only 9 per cent have not completed high school.

EDUCATION IN DOLLARS AND CENTS

There is no argument about a *real* education gained from schools, colleges, and universities paying big dividends in dollars and cents. But remember, if the opportunity is not yours to complete a regular college course, you can at least complete the equivalent in study in the quiet of your own room. No one but yourself can cheat you out of the knowledge to be gained.

SOCIETY ASKS THESE QUESTIONS

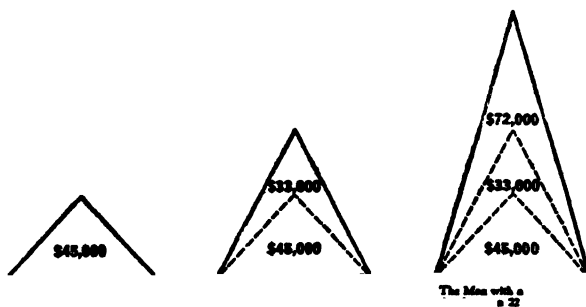
Society asks these two questions of every adult :

1. Do you KNOW your job ?
2. What else do you know ?

Society demands that every adult, within the limit of his capacity, shall be vocationally capable ; shall have civic and

THE EFFECT OF EDUCATION ON AVERAGE TOTAL LIFE EARNINGS

In Each Case the BASE is the Same; the
EDUCATION Makes the ALTITUDE
How High Do You Want to Go?



¹ Bulletin of Boston University. Reproduced by permission of Dean Everett W. Lord
The result of a study of 40,000 men,

moral insight and motive, and shall keep alive some cultural and æsthetic interest.

To determine whether your education is still alive and growing, and not a dead and static thing, answer the following questions for yourself: Do *you* know how to study? Do you know how to think? Have you learned how to reason things out for yourself? Do you know your job? What else do you know?

YOUR NEXT ASSIGNMENT

It has been said that "you can lead a man to knowledge, but you can't make him think." Well, in one sense of the word this is true, and yet there are ways that can be pointed out to help people "help themselves" to think.

It is with this thought in mind that Part II of this Unit presents some study plans and some concrete suggestions which have helped others.

"How few think justly of the thinking few,
How many ever think who think they do."

UNKNOWN.

UNIT 3 — PART 2

LEARNING HOW TO STUDY AND TO THINK

Our chief want in life is somebody who shall make us do what we CAN. This is the service of a friend.
—EMERSON.

EDUCATION comes through training, observation, study, experience, and thinking. A truly educated person is a *thinking* individual.

In order to improve our thinking we must give ourselves those opportunities which will, at least occasionally, help to take us out of the realm of daily details. One type of opportunity offered to everyone is that of reading good books. Biographies, fiction, and books of information dealing with every conceivable art, trade, profession, industry, and subject are available at public libraries, or the book stores. None of us can offer an adequate excuse for not taking advantage of them.

RECREATION, INSPIRATION, OR INFORMATION ?

One may read for recreation, inspiration, or information. It is right and proper that we should want, sometimes, to be taken out of ourselves, so to speak, and to read books purely for their relaxing effect. Too, we can get a real thrill and often inspiring thoughts from reading about past events that have been woven into fiction. Reading about the accomplishments of men and women whose opportunities were, perhaps, far less than ours, can often help us to definitize our objectives. Reading from the Bible, and other spiritual books, needs no argument in its defense.

Every right-thinking person, who is ambitious to live a well-rounded life, will also spend a part of his leisure time in reading worth-while informational books—those books which contain knowledge pertaining to his work, to his avocation, or to the profession or skill he desires to master. The old maxim that “while one earns his salary during the day, he will often earn his promotion at night,” is still true. Too often one gets in the rut of thinking there is nothing he can do about job promotion, “that he knows all there is to know about his particular work,” and there he stays. Whether or not promotion comes as the result of study, additional knowledge should add to the richness of one’s life.

The really vital principles of human knowledge can be compacted within the covers of a surprisingly small number of books. A competent librarian will be only too glad to tell you about the important and basic books in any special field. Enlist her services. Determine to devote thirty minutes a day to systematic reading and study. Haphazard reading will get no better results than haphazard work in any direction. Make a program and then stick to it for at least a month, and see the results for yourself.

FEW GET THE FACTS

It would be an interesting experiment to ascertain exactly how much or how little one hears, understands, and remembers when listening to a speaker, when reading an announcement, or when studying a book. Few of us ever grasp all that a speaker says. Sometimes we miss the vital point, and as a result our interpretation of the thought is hazy.

Occasional “blind spots” in the senses are familiar occurrences. We look but we do not *see*; we listen but we do not *hear*. Sometimes we read something hurriedly, or in a sort of mental vacuum, without being at all impressed, and later

are pleasantly surprised at the thought or beauty of the passage when told of it by some one who read it "seeinglly."

EXPERIMENTS ON STUDYING

During the past few years considerable time and much experimentation have been given to the subject of "How to Study." These experiments have revealed that many students are using such ineffective methods of study that they do not succeed in passing the courses undertaken. There are advantages in teaching students definite methods of study. Experiments have also shown that one who studies effectively also "listens" and "observes" more effectively.

HOW TO STUDY¹

If *you* would attack systematically the task of acquiring information from the printed page and from what a speaker says, the following study directions may be of help to you:

I. FOLLOW A STUDY SCHEDULE, whether you are in school or not, for at least certain portions of the day. After you have made such a schedule and begun to follow it, it will be surprising to you how easily you will adopt it as a habit. Also, you will be surprised how much more excess time you will have over what your former careless study regime gave you. The following concrete suggestions, which apply more or less to one in school, but which can be adapted to anyone's program, may give you some assistance in planning a *definite* schedule for yourself:

A. TAKE OUT AMPLE TIME FOR SLEEPING AND EATING. An hour in the morning for dressing and breakfast; an hour for

¹ These study aids are really the accumulation of what the author considers the best of the many study helps available. Probably the most helpful suggestions—some of which are rearranged and used here—were found in *Practical Aids on How to Study*, prepared at the Leland Stanford University.

your lunch, an hour or more for your dinner at night, and as much time as you need for undisturbed sleep.

B. PLAN YOUR RECREATION TIME as carefully as you plan your work and your study hours. Recreation hours need not always be thought of purely as "play." Development of your personality by studying others is one way of using "play" time to good advantage.

C. GIVE YOURSELF REWARDS FOR FINISHING YOUR WORK ON TIME. Use the principle of incentives on yourself. Promise yourself, for instance, to take so much time off if you keep to your schedule up to that time.

II. HAVE YOUR WORKING CONDITIONS FOR STUDY AS IDEAL AS POSSIBLE.

A. Try to study a subject in the same place at the same time.

B. Work in a place free from distractions. If some one is studying with you, agree not to talk to each other.

C. Study in a room where the temperature and the light are proper.

D. Keep the top of your work table free from unnecessary materials.

E. Try to have all the books, papers, pencils, ink, etc., which you are going to use where you can reach them without having to jump up to get them.

• III. HOLD A TENTATIVE ATTITUDE—an open mind for new facts. Don't read with the idea in mind that you will believe only those facts with which you agree. Don't, in other words, rationalize or look for arguments to substantiate your own opinions.

IV. WRITE DOWN—BEFORE YOU START TO STUDY—WHAT YOU WANT TO FIND OUT. This may seem rather indefinite at first, but this is, in fact, the starting-point. If you know what you are seeking, what you are going after, what your problem is, and if you have that problem clearly out-

lined in your mind, then, logically, the next thing to do is to get all the facts which bear on the problem. You may be helped in finding the main points which bear on the problem by the following suggestions :

A. If there is a summary, read that first. Then look for the points outlined in the summary.

B. Underline the most outstanding sentences—if it is your own book.

C. Recite to yourself after studying a page or paragraph. Ask yourself what you have learned, and answer in your own words—not in the words of the author. *Judge the worth of what you read.*

D. Don't skip technical terms ; look them up and master them. Increase your vocabulary in this way.

E. Pay Particular attention to the charts, maps, tables, and graphs in your reading. These devices are a concise summary and often contain the most valuable information.

F. Make a brief outline of the assignment you are reading.

V. THINK THROUGH THE BASIC PRINCIPLES until you are sure that you understand them and know them ; then memorize such principles. The ability to memorize does not decrease with advancing years between the ages of twenty and fifty-five ; it increases with USE, and decreases with *lack of use*.

VI. ENDEAVOR TO INCREASE YOUR SPEED OF READING. Extensive experimentation has shown that practically everyone can greatly improve his speed of reading. In fact, most people can double their reading speed without loss in accuracy. The following suggestions may help *you* to increase your speed of reading :

A. Determine that you shall increase your speed of reading. The desire will help the aim much.

B. Begin practicing on easy reading material such as novel magazine articles.

C. Have in mind something definite that you are looking for when reading.

D. Endeavor to read more than one word at a pause. Try to see phrases, clauses, or sentences even, at a glance. Remember that you read during "eye pauses," not during "eye movements."

E. Reduce word-calling and inner speech to the absolute minimum. Think the thoughts only; don't slow the rate of reading down by vocal activity either to yourself or aloud.

F. Practice reading under a time limit. Keep a record of your speed in terms of pages per minute or hours.

G. If a problem or difficulty keeps recurring to you while you are reading, don't fight it. Jot it down on paper, or stop and solve it. This often pushes it out of the mind.

VII. ORGANIZE THE FACTS. "Facts are facts," but they do not all have the same weight. Plainly enough, the next step after gathering facts is to arrange them in groups, according to their logical sequence. You might make three or four headings, and then arrange the facts you have gathered under one or another of those headings. Finally you would arrange the groups themselves in the order of their importance.

VIII. USE THE FACTS YOU HAVE LEARNED. After you have defined your problem, sorted and arranged the facts pertaining to it, then the next step is to apply the facts to the problem at hand.

IX. INCREASE YOUR ABILITY TO CONCENTRATE. Concentration is a by-product of interest and effort. It does not come by struggling for it directly. The following suggestions may be of help in developing concentration:

A. Work under pressure. Set a time yourself when your work must be finished. Deny yourself any pleasure until it is as complete as you planned it should be.

B. Develop regular *habits of work* at regular hours and in the same place.

C. HAVE A DEFINITE PURPOSE IN MIND AS YOU READ. Fix the mind upon the matter in hand. The instant you catch your mind wandering, bring it back "with a jerk" and compel yourself to concentrate on the one thing. Time yourself to learn how long you can hold your mind to the one thing before the first irrelevant thought intrudes.

D. ASSUME THAT YOU ARE GOING TO BE CALLED ON TO ACCOUNT for everything that you have read. This will produce a mind set for retention. Memorize something worth while, either prose or poetry, every day for a week. Strive to use greater concentration and less repetition each day. Be sure to make the memorized matter a permanent possession, and select something that will be a spur to achievement.

E. DEVELOP HABITS OF POSITIVE ATTACK UPON YOUR SCHOOL WORK. Do not wait for inspiration; *strive for* inspiration. Interest seldom comes without effort.

F. WHEN YOU TAKE NOTES—and take them whenever possible—from a lecture or a speech, taken them effectively. When you take notes you have to listen and be attentive. Then, notes are valuable after a lecture, for they aid you to remember what was said, and start a flow of ideas. The following suggestions may serve to help you in taking notes in a more organized manner :

1. Be sure that every group of notes has a definite headline. Put the headline down first.

2. Do not attempt to take down everything. Note-taking should be a process of selecting and evaluating rather than trying to get everything that a speaker says.

3. Write down full statements rather than topics when possible. Statements convey more meaning than topics.

4. Arrange statements in your notes so as to show their relations to one another. This may be done by using a uniform labeling system such as :

I.

A.

I.

a.

b.

2.

5. Try to increase your speed in note-taking by using abbreviations, the right kind of pencil, the right paper, etc.

JUST GATHERING FACTS, NOT THINKING

If you learn how to *study properly*, how to *observe seeingly*, and how to listen and grasp what the speaker *is saying*, then you will have learned how to get "food for thought." But accumulating food for thought does not mean that you are *thinking*. You simply have gathered the material with which to think.

WHEN SCHOLARS BECOME THINKERS!

From our "melting-pot" filled with the thoughts of others, from the things we have seen, heard, and experienced; from the things that have been done by others, etc., we bring forth new ideas, inventions, and suggestions. There is really *nothing new* in the true sense of the word. But new ideas, new styles, new creations, and inventions are combinations or transformations, in some way or other, of other ideas, styles, creations, or inventions. Constructive thinking—creative power—comes from thinking out this combination or transformation. It is when the new idea comes from *our* thinking that it really means something to us.

WHAT IS YOUR TYPE OF THINKING?

Do you know the kind of thinking you do? Are you in the class with those who have the "revery habit"—those who merely daydream? Are you in the class with those who ration-

alize too much—find crutches for their beliefs and refuse to learn of anything else? Or, are you in the class with those who think constructively and creatively?

How do you arrive at a decision—by getting all the facts on both sides of the question, then deciding; or, do you “go around in a circle” and just worry about it?

SCIENTIFIC “SNAP” JUDGMENTS

A practical plan to follow, when confronted with a problem which requires a definite decision, is to draw a vertical line through the center of a large sheet of blank paper. On the left-hand side of the line write everything you can think of *against* the proposal, and on the right-hand side everything you can think of in its *favor*. Now draw a line at the bottom and make a conclusion for each column. Your answer is usually at once apparent; a definite decision can be made immediately and the matter disposed of without further delay. An umpire must make his decision the instant the action takes place—as soon as he has all the information available. You will need to learn to make your decisions in the same way. Your mind is then clear for the next problem.

Settle each new problem as it comes up. DO NOT DESTROY YOUR CAPACITY FOR CREATIVE THINKING BY CARRYING IN YOUR MIND THE BURDEN OF INDECISION. You cannot be right all the time, no matter how much time you take. The chances are that you will make more “good” decisions by deciding quickly—as soon as the information is at hand—than you will if you waver in weighing the facts to be considered.

THE SUMMARY

Summarizing, we may say that first, through gathering information in all possible ways, thereby getting food for thought, and then using this food in the right ways as fuel for

our thinking machines, we are developing our CREATIVE POWER. The following ten statements give this summary in a more concrete manner :

HOW TO DEVELOP YOUR CREATIVE POWER

1. Train your senses to be keenly alert, especially your senses of hearing and of sight.

2. Develop the habit of *converting* what you hear and see into *mental pictures*.

3. Build up a valuable supply of mental pictures upon which you can readily draw. Frequently outline some of them on paper.

4. Practice converting your store of concepts, images, and sensations into workable ideas. Try not to give them out to any one else until their value has been demonstrated to yourself beyond doubt.

5. Check your own ideas with the judgment of successful men. Face the facts! Demand facts from yourself, as you would from others.

6. Find and familiarize yourself with all the known laws and principles affecting the particular endeavor in which you wish to advance yourself.

7. Practice carrying your general impressions to definite conclusions as quickly as you have procured all the data available on the subject. Increase the number of your definite conclusions. WRITE THEM OUT ON PAPER. Test them. Be ready to change your conclusions if new information changes the known facts affecting the proposal.

8. Develop clear-cut decisions about *little* things. Do not be afraid to write your decisions on paper.

9. Give yourself to one thought at a time ; disregard all that would lure you from the task at hand, until it is completed and disposed of ; for decisions without action are of little value.

10. When confronted with a problem for solution, complete a comparative analysis of all the available data before you attempt creative planning in connection with that problem. Hold an open mind until all the information is in. *Your judgment can never be better than your information.*

THE THINKER'S CREED

No man has earned the right to intellectual ambition until he has learned to lay his course by a star which he has never seen—to dig by the divining rod for springs which he may never reach. . . . To think great thoughts you must be heroes as well as idealists.

Only when you have worked alone—when you have felt around you a black gulf of solitude more isolating than that which surrounds the dying man, and in hope and in despair have trusted to your own unshaken will—then only will you have achieved. Thus only can you gain the secret isolated joy of the THINKER, who knows that, a hundred years after he is dead and forgotten, men who never heard of him will be moving to the measure of this thought—the subtle rapture of a postponed power, which the world knows not, because it has no external trappings, but which to his prophetic vision is more real than that which commands an army.

—FORMER JUSTICE O. W. HOLMES

From a talk to Harvard students.

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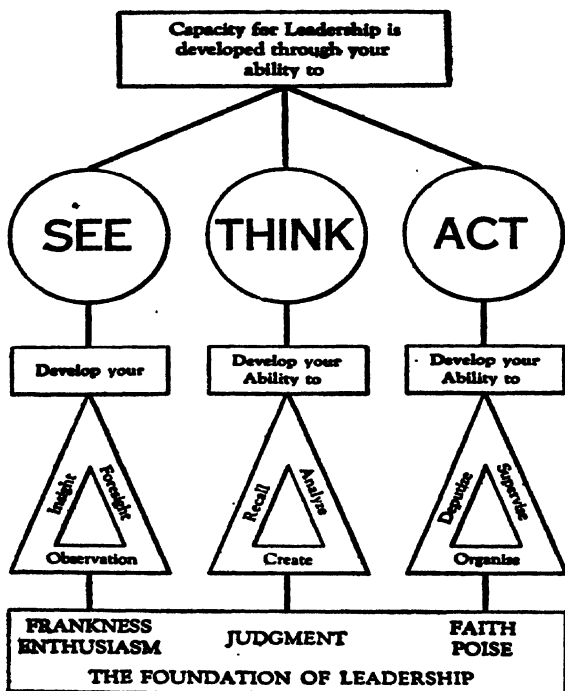
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UNIT 4

YOUR POWER OF LEADERSHIP



UNIT 4 — PART 1

THE ART OF BECOMING A LEADER

It is well men should be reminded that the very humblest of them has the power to fashion after a Divine model.

—MAETERLINCK.

“THE man,” writes Elbert Hubbard, “who is worthy of being a leader of men, will never complain of the stupidity of his helpers, of the ingratitude of mankind, nor of the inappreciation of the public.

“These are all of a part of the great game of life, and to meet them and not go down before them in discouragement and defeat is the final proof of power.”

WHAT IS LEADERSHIP?

Leadership is *self-control* plus the ability to *influence* people to *think* as you *think*, *feel* as you *feel*, and *act* as you would have them *act*. An old copybook maxim teaches us that we cannot hope to lead and supervise other people until we have learned to lead and govern ourselves.

To develop the capacity to influence people, you must first develop in yourself three basic factors :

1. Capacity to THINK.
2. Capacity to SEE.
3. Capacity to ACT.

Much has been said about thinking in Unit 3 and much more can be said about it here. Thinking constructively is evidence of the development of creative power, and clear thinking also is the chalk line from which we start in the race

for leadership. Clear thinking means *creating, recalling, and analyzing*.

YOU THINK WHEN YOU MUST

There are philosophers and psychologists who say that the human being does not think to the best of his ability unless he *must*; that the thinking apparatus is what one might call an organ of "last resort"; we use it when there is no other way left. The cornered criminal often becomes more cunning; the general when in a crisis often becomes more brilliant; the lawyer of the losing side orates more masterfully. *They think fast because of necessity.*

But you do not need to be cornered, nor get into a "jam" to have an incentive for using your brain. To have a *purpose*, an aim, an objective toward which you are striving will lead you to think more clearly. Your mind does not gain in clearness by daydreaming, nor by long brooding about what you are going to do; nor by an aimless wandering from one thing to another.

YOUR TOOL-BOX

Your head is your mental tool-box. In it are the tools (ideas and thoughts) which you use to build your life. Usually there are enough tools in our mental tool-boxes, but they have lain unused for so long they are dull and rusty. How often do you sharpen the tools of observation, of thinking, of constructive imagination?

Watch any expert carpenter at work and you will notice that he often steps over to the grindstone to put a new edge on his plane. It costs to grind his plane, but it pays, too. What would the result be if he didn't renew the edge of his tool; or if he tried to sharpen it on a velvet grindstone? Most people slide their mental tools over velvet sharpeners—a movie, the funny page, sensational magazines, or any story

that doesn't take any mental energy to understand. The time and effort you devote to real "grinding" (reading informational articles, listening to people who say "something," eliminating the non-essentials and seeking the important, etc.) will help to keep your mental tools sharp.

A CONCRETE METHODS FOR STORING IDEAS

An excellent method for storing ideas is that of collecting, classifying, and organizing the information you want to retain in a RELATED IDEAS FILE. To build such a file is simple and easy, and will cost but a few cents.

Get some regular $8\frac{1}{2} \times 11$ letter-file folders. Label each with a topic in which you are interested and file it alphabetically in a standard letter-file drawer. (In the absence of a letter file, an ordinary box—orange box, for example—will hold the folders.)

In your magazine and newspaper reading, clip any articles, pictures, or paragraphs that are of interest to you, and file them in properly labeled folders. If you are interested in advertising, for instance, you will have folders labeled, "Type," "Color," "Attention-Getters," "Announcements," "Appeals," etc.; or if you are interested in English, you will have folders labeled, "Grammar," "Vocabulary," "Sentence Structure," "Connotative Words," "Denotative Words," "Punctuation," etc.

Remember, all you need to start your file is a set of alphabetical index guides and 100 (or less) $8\frac{1}{2} \times 11$ folders, which you can purchase at any stationery store for a few cents. As the years go by, your file will grow as you grow mentally, provided you keep it up month by month. In a short time (for years do go by quickly) you will have accumulated a priceless possession—an encyclopædia of valuable information about the subject in which you are most interested. When you wish ideas, thoughts, information, etc., they will be there for

you in your file. While you have been accumulating this "storehouse of knowledge" you will have developed the habit of observation, classification, and comparison.

SEEING

To develop your capacity to influence people you must develop your capacity to SEE—that is, your power of observation, of insight, and of foresight. The dictionary defines "to see" as "to perceive by the eye; to perceive *mentally*, to comprehend, or have mental perception." "To look" is defined as, "to direct the eye to anything in order to view it." There is a difference!

How many people in this world, with good eyesight, go around, for the most part, without actually *seeing* that at which they are looking? If *you* were asked to give the names and a description of the buildings in a certain block that you pass by each morning, and which you "look at," could you do so? There are few who could. Day after day we go down the same streets, pass by the same windows, look at the same signs, and never perceive them mentally—never actually see them. If asked to describe, exactly, something at which we have looked—how a man was dressed to whom we have been talking, for instance—our descriptions are interspersed with, "I believe his suit was blue, but I am not sure," and, "I think his tie was green, but I am not sure," statements.

TEACHING OBSERVATION

A friend of mine, realizing the importance of "seeing," has taught his daughter to be observant, and to "see" all at which she "looks." When she was 4 or 5 years old he would take her to the windows of department stores, have her look, for so many seconds, at the things in each window, then have her turn her back to it and tell him all she could remember having seen. The first time she could name only one or two of the

things displayed; after brief practice she could name four or five, and after several months of such training she could usually name many articles in a window even when the time limit of "looking" had been decreased.

TEACH YOURSELF TO SEE

To test your own power of observation, have some one put a number of articles, eight, ten, or twelve—without your knowing in advance what they are—on a table and cover them with a cloth; have him lift the cover to give you an opportunity to observe them for one minute or less, after which have the cover lowered. Then go away from the table and list all the articles that you recall. Do you observe well or poorly?

TO PERCEIVE MENTALLY

Dr. Hall, president of Banks' College, Philadelphia, related an interesting incident to me. One day he was riding outside the city limits with Dr. Russell Conwell, author of *Acres of Diamonds*. As they rode over a hill, Dr. Conwell called Dr. Hall's attention to a little country schoolhouse and told him that was the place where he attended school as a boy. After reciting some boyhood experiences, Dr. Conwell said that his nickname, while a pupil there, was "blockhead," because he could never remember a thing—especially spelling. One afternoon, while spending his usual penalty-hour after school for missing too many words in the spelling lesson, Russell's teacher came over to him and said: "When you go home tonight, do not try to study your spelling lesson, Russell; just look at the first word until you can close your eyes and see it. When you can get a clear image of that word—with your eyes closed—then spell the word with your lips, as you see it in your mind. Then go to the next word and see that one with your 'mind's eye.' Look at each word in the same manner, until you have gone through the entire spelling lesson." Dr.

Conwell said that he followed the teacher's instructions implicitly, and to his amazement and that of his fellow students, he spelled all the words correctly in the lesson next day. He had conquered his difficulty by "seeing."

LOOK TO "SEE"

Observation is the *habit* of taking notice. Begin to *see*. Know definitely at what you have looked. Start with some simple known things first. Know, for instance, what the articles are in the room in which you are; what the articles are in the window which you just passed; what the advertisements are in the street car in which you ride;—there are a thousand things that you look at and never *see*. A simple observation test will give you an idea of how you rate in observation.

"But," you are saying, "I think that I see things; I simply don't remember all that I have seen." If you have looked without interest, without visualizing, without mentally perceiving, you *have* not observed, have you?

MEMORY

Another important step in the development of leadership is to develop your ability to remember. "Memory is," according to Webster's New International Dictionary, "the mental reproduction of impressions or thoughts previously entertained and the recognition of them as belonging to previous experiences." To remember is to *recall*, not merely to put away. Do you realize that your education is based almost entirely upon memory—your ability to receive, record, retain, and recall that which you have "seen," or that which has contacted any of the five senses? If you were to forget everything which you have read, studied, seen, experienced, etc., your mind would be a blank. You cannot use what you have forgotten. You can use *only that which you remember*.

If you remember *more* that is worth while, you should be able to *use more* ideas, and, accordingly, you should be worth *more*.

New ideas and methods are continually presented to those who can *see* them. Those who retain and use these ideas and methods are valuable to their respective organizations and to themselves. Those who forget instructions and suggestions cannot expect to keep up with the procession. Their "lack of memory" causes them to fall behind.

AN UNTRAINED, UNUSED MEMORY

"If only I could remember what I see, read, and hear ; but, oh, I have such a poor memory ! I have always had a poor memory ; I just never could remember names, telephone numbers, or dates !" How often is this statement heard ! Perhaps you will recall having heard yourself utter similar words.

A "poor memory" is not something bestowed on a normal person at birth. A poor memory is an undeveloped, *unused* memory. Like any function of the mind or any part of the physical self—muscles of the arms and legs, for example—memory is capable of development and training.

"SYSTEMS" OF MEMORY TRAINING

There are many elaborate systems of memory-training available today, but the majority of them are artificial and mechanical and the average person becomes lost when trying to comprehend them. Psychologists have proved that those who train their memories for everyday use rather than for stunts, use the simple, natural laws of memory. There are "enemies" of memory, and there are "friends" and certain "laws" of memory. If one will recognize these laws, avoid the enemies and use the friends, he will find his memory daily becoming more useful.

Four *enemies* of memory are :

- | | |
|-----------------|----------------------|
| 1. Indifference | 2. Divided attention |
| 3. Fatigue | 4. Non-use |

Four *friends* of memory are :

- | | |
|--------------|------------------|
| 1. Alertness | 2. Interest |
| 3. Desire | 4. Concentration |

Four *laws* of memory are :

- | | |
|------------------|----------------|
| 1. Visualization | 2. Association |
| 3. Exaggeration | 4. Motion |

VISUALIZATION

Let us see how these four laws work. When you place something in your memory for future use, be sure that the *first* impression is vivid, clear, exact. For instance, if you are being made acquainted with some one for the first time, be sure that you hear the name correctly. Ask to have it repeated if you are not sure of it. In some cases it may be wise to have it spelled so that you can visualize a clear picture of it. The story about Dr. Conwell on a previous page is a concrete illustration of visualization.

CONCENTRATION

Give your entire attention to the subject at hand. Concentrate at the moment. Use the name as many times as seems consistent during your first conversation, and when that person is about to leave, say something like this, "I hope that I may have the pleasure of seeing you again, *Mr. Blackburn*," in order to associate the man and name together more closely.

ASSOCIATION

Memory has been said to consist of a series of related pictures. Ideas in your mind may be likened to people in a small

community—all are related, indirectly or directly. Whenever you wish to remember a new idea, a date, an appointment, a name, MARRY it to something you already know; make it a relative in your family of knowledge.

To illustrate, we shall assume that you wish to remember that a certain man's name is Mr. Preston. The first thing you would do after hearing the name distinctly would be to endeavor to transmute that name into a picture-word; a definite, concrete, clear image. You would notice that Mr. Preston was small of stature (we shall assume this premise), then, utilizing the law of association, you would say to yourself, "He certainly couldn't '*press*' a 'ton,' could he?" Or, you would possibly associate the name "Preston" with the small town of Preston, Idaho—if you were acquainted with that town—or you may notice that he has a look of determination about him, and you would say to yourself, "He would likely always '*press on*' a point in selling." This law of association expresses itself to you hundreds of times each day. Aunt Jemima brings a picture of hot cakes; education brings a picture of schools; home, a different picture to everyone. The possible ramifications are unlimited, and each person's association will vary with his experiences.

EXAGGERATION

Shock your senses with the facts that you want to remember. Project a new idea into your mind with all your will power and determination, and do it through as many of the senses at once as possible. *See* it; *hear* it; and if possible—in imagination—*feel* it; *smell* it; and even *taste* it. Make an honest effort to see and feel it in some unusual way.

MOTION

Motion attracts attention. We all like to watch the wheels go around. Crowds stop at a window demonstration simply to

watch motion. Put motion into the mental image of the fact or thing that you wish to remember, and you will be helped in retaining and recalling that mental image. For example, if you are trying to remember that a certain person's name is "Woods," in your imagination associate him with a huge forest—exaggeration—have the trees waving **wildly** in a storm, or probably have them used as a camouflage as in the play "Macbeth." Some persons, however, are confused by such associations and, if so, it is of course not wise for them to attempt their use.

REMEMBER NAMES

Remembering faces and names is vital to success in any activity, whether it is social or financial. Everyone likes to have his or her name remembered, and he who does remember names wins recognition and admiration. The following four simple suggestions, together with the four fundamental laws discussed in the preceding paragraphs, may help you to remember names.

1. When a person is being introduced, be sure that you not only hear the name, but know how it is spelled. If there is doubt in your mind about the spelling, ask him to spell it; never ask the man who introduced you.

2. When you have the name, turn your attention to the face. Look at him and in some way associate the name with the face.

3. File this association away in your memory, *knowing* that you will remember him next time you meet him.

4. Whenever you meet him, make it a point to address him by name at the beginning of your conversation.

YOUR MEMORY

Your ability to memorize will increase with the demands made upon it. Don't say, "I have a very poor memory."

Rather believe that if you give these simple aids to your memory you will always be able to rely on it. Like all other faculties it develops with use, so USE it constantly.

But do not try to remember everything. *Remember only those things that you can use.* Refuse to let your mind become cluttered with irrelevant, non-essential things. Reserve your mental energy for storing away the information, facts, and data necessary for your individual needs.

"WEEDY-MINDEDNESS"

"No one has ever discovered a mental magnet to draw out, upon demand, the important from the unimportant when facts have been piled into a mind in an indiscriminate heap.

"Unless information is planted in an orderly fashion and weeded frequently, the mind becomes a tangle in which will be found many surprises, but no great amount of dependable resources. No weedy-minded man has ever accomplished great things in the world of affairs.

"Napoleon described his mind as a chest of drawers wherein different matters were kept in individual places. 'When I want to consider a certain matter,' he said, 'I open a certain drawer. When I turn to another matter, I close that compartment and open another. When I desire to sleep, I close them all.'

"Such mental organization is rare, but everyone can, if he is willing to make the effort, keep the garden of his mind free from a large accumulation of weeds; that is, of useless things and of things out of place."—DR. FRANK CRANE.

ACTION

Action is the real test of LEADERSHIP. "A ton of talk weighs less than nothing if it isn't backed by action," are the memorable words of Theodore Roosevelt. All that we may think or see or remember will be of little avail to us, in the business

and social worlds especially, unless we can put our thoughts—our mental planning—into action.

To be a leader—to make others think as you think, feel as you feel, and act as you wish them to act—you must develop your own capacity to SEE, THINK, and then ACT upon your own decisions. To be able to do this you must learn to organize, to deputize, and to supervise. Have you ever thought of the meaning of the words "SUPERVISE" and "SUPERVISION"?

"Action is the supreme law of life. It is in ACTION that man learns to know himself. It is in ACTION that he learns to reverence himself. It is in ACTION that he unfolds and builds up his powers to the fullness of their possibilities."

—ARTHUR F. SHELDON.

THOUGHTS AND ACTION

Man power is the basis of all human accomplishment. All human achievement has its beginnings in thoughts and ideas followed by ACTION. Could you get more out of yourself than you are now getting by reserving some of your effort for constructive *thinking* and *acting* each day? Eliminate every non-essential that is now sapping your time, energy, and thought. Reserve your strength for important activities.

SEE with seeing eyes; THINK clearly and constructively; ACT upon your conclusions without doubt, fear, or worry; and your power of self-control should make your LEADERSHIP felt, no matter what may be your station in life.

IF

If you can keep your head when all about you
Are losing theirs and blaming it on you ;
If you can trust yourself when all men doubt you
Yet make allowance for their doubting, too ;
If you can wait and not be tired of waiting,
Or being lied about, don't deal in lies,
Or being hated, don't give way to hating,
And yet not look too good nor talk too wise ;

If you can dream and not make dreams your master ;
If you can think and not make thoughts your aim ;
If you can meet with triumphs and disaster
And treat those two imposters just the same ;
If you can bear to hear the truths you've spoken
Twisted by knaves to make a trap for fools,
Or see the things you gave your life to, broken
And stoop to build them up with worn-out tools ;

If you can make one heap of all your winnings
And risk it on one turn of pitch and toss,
And lose and start again at your beginnings
And never breathe a word about your loss ;
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there's nothing in you
Except the will that says to them "hold on" ;

If you can talk with crowds and keep your virtue,
Or walk with kings nor lose the common touch ;
If neither foes nor loving friends can hurt you ;
If all men count with you but none too much ;
If you can fill the unforgiving minute
With sixty seconds worth of distance run—
Yours is the world and everything that's in it,
And—which is more—you'll be a man, my son !

—KIPLING

UNIT 4—PART 2

THE WORLD'S GREATEST LEADERS

*The leader conceives the things for which he strives
as things already attained.*

—EMIL LUDWIG.

leader creates progress; he goes before, advances, precedes, and dominates situations. The leader is not afraid to take the consequences for his acts, and that fact immediately sets him apart as a superior individual.

The follower lags behind, attends, dangles, dodges, and evades. He dreams of performances, perhaps, but does not carry out his dreams.

"We must ACT and act quickly," said President Franklin D. Roosevelt in his inaugural address on March 4, 1933. What is it that keeps the average person from putting more of his ideas into action? Is it the lack of vision? Decision? The fact that he does NOT "conceive the things for which he strives as things already attained"? Or, is it doubt, fear, and worry?

DISEASES OF LEADERSHIP

Leadership has diseases that retard its growth and its power. One disease is prejudice—the closed mind; the refusal to WANT to know anything that does not uphold one's beliefs. And, closely related to prejudice is the disease of pessimism. Probably the most insidious of all the diseases are doubt, fear, and worry.

"Doubt is an oozing, clinging, crawling, emotional cloud

emanating from a rubbish pile of negative thoughts. DOUBT devastates and destroys and blankets the atmosphere of hope, initiative, confidence, and progress.

"If you scent DOUBT about you, there's a pile of rubbish thoughts smoking somewhere. Clean it up! Doubt is a disease as fatal to you as the hookworm is to the barefoot 'cracker,' but as responsive to mental treatment—straight honest thinking—as the hookworm is to a simple remedy."

—MCINTOSH, DAVE, *Discipline*.

"Fear is an emotion excited by threatening or evil; alarm, dread, or terror.

"Worry is undue solicitude; a disturbance due to care and anxiety; vexation."

—*Webster's New International Dictionary*.

Doubt, worry, and fear breed

Self-depreciation

Discontent

Self-consciousness

Disappointment

Supersensitiveness

Depression

Over-seriousness

Grief

Neurasthenia

Anger

Weakness

Jealousy

Hatred

Remorse

FAITH, CONFIDENCE, COURAGE

The leader displaces doubt, worry, and fear with faith, confidence, and courage. "Faith is the substance of things hoped for; the evidence of things unseen." Faith strives to create the thing it contemplates. It is through FAITH that you "conceive the things for which you strive as things already attained"—you SEE your visions as realities.

Confidence is the result of a series of successful experiences—visions carried into successful achievement.

Confidence grows into courage. Courage is contagious. One

should, therefore, DO deeds which results in the building up of self-confidence.

LEAD WHEN THERE IS AN OPPORTUNITY

Whenever you have the opportunity to lead—in your club, church, or other organizations to which you belong—always take advantage of that opportunity. If your chance comes to accept an office in an organization, make that chance into a “reality,” for while you are fulfilling the duties required of you for that position, you will be “leading.” If you are asked to stand and talk about some question which is up for discussion, do so, even though you feel you can’t, for each time you speak you should improve. To learn to swim, you must first have a DESIRE to swim—then you must get into the water and learn the strokes and the kicks. To be a leader, you must also have the desire, and then your desire must bear fruit in CONDUCT, otherwise it will be of little value.

HERBERT H. CASSON

Herbert H. Casson in his splendid little book, *Tips on Leadership*, says, “Leadership is a thing by itself. It calls for more than ability. It has a technique of its own. In other words, it can be acquired to a large extent. It can be learned, as any other art is learned. And it is the art that stands highest of all.”¹

In the same book he gives the following suggestions to the man who would acquire the technique and the art of leadership. They are well worth your thoughtful meditation and remembering :

1. Make decisions quickly.
2. Be independent.
3. Act and stand firmly.
4. Always have a fight on.

5. Learn to make news.
 6. Consider defeats as lessons.
 7. Form alliances with other leaders.
 8. Walk toward danger.
 9. Create a staff.
 10. Represent your followers.
 11. Reward loyalty.
 12. Have a great, worthy PURPOSE.
-

DECISIONS

Briefly let us consider what these suggestions imply :

Is not the leader in your own crowd the one who makes decisions quickly ; who suggests where to go, and how to go, or what to do, when everyone else is hesitant? Haven't the outstanding leaders of our country usually been those who made accurate, quick decisions?

INDEPENDENCE

Do you know of a real leader who is dependent upon others for ideas, for words, for thoughts? Do you know of anyone you would classify as a leader who has to have others make his decisions? The boys and the girls in the higher institutions of learning who are earning their own way partly, or wholly, are often leaders.

FIRMNESS

Do you know of a person whom you would consider a leader who makes definite statements of what he is, or what he thinks, or what he believes, or what he will do, and then, when he sees some one else doing differently, changes to do like that person? Leaders are usually those who have carefully thought out their platforms, and then have stood firmly by them!

FIGHT

Roosevelt, LaFollette, Lincoln, Hamilton, and countless

other great leaders of the world always had a fight on. The world moves slowly toward betterment; new ideas are not accepted quickly, and those who direct progress must be "fighters."

MAKE NEWS

He who would be a leader must do that which will make him known to others as a leader; something that is "news" to others. For example, when a woman makes a new kind of cake that is particularly good, she is asked for the recipe, and to an extent she has made news, and to that same extent she is a leader.

DEFEAT AS LESSONS

You remember that when Abraham Lincoln was a young man he ran for the legislature in Illinois, and was badly defeated. He next entered business and failed; then he spent seventeen years of his life paying off the debts of a worthless partner. He fell in love with a beautiful young woman to whom he became engaged—then she died. Entering politics, he ran for Congress and was badly defeated. He then tried to get an appointment to the United States Land Office, but failed. He ran for the United States Senate and was badly defeated. In the face of repeated failure, he eventually defeated failure itself and achieved the highest office attainable in his country and undying fame to the end of time. He had the power of leadership!

ALLIANCES WITH LEADERS

Associate with those who are leaders. If you are a club president, know and work with other club presidents. Every leader has *leading* ideas. From them you can learn much about leadership.

DANGERS

Do you know of anyone whom you consider a leader who runs away from danger? Outstanding leaders are those who are not afraid to face danger and overcome it.

CREATE A STAFF

Leaders do not work alone. They act as leaders of others. The greater the leader the more help he will need to carry out plans. A real leader does not try to do everything to get all the credit. He divides the honors.

YOUR FOLLOWERS

He who is a leader must carry out the wishes of his followers; otherwise he will have none. He must not antagonize them, nor "bully" them. He is their leader because they have credited him with the ability to carry out their wishes.

REWARD FOR LOYALTY

The famous concert master devotes himself to leading; he does not try to compete with his players, and he always rewards the efforts of his musicians by having them stand with him to acknowledge the applause of the audience. Great leaders always give credit to those who are deserving.

A WORTHY PURPOSE

Men do not achieve positions of leadership without striving for objectives. Having a great purpose in life is a primary essential of leadership. When one has no conviction about what he wants, he is not likely to lead others.

LEADING NOT EASY

It is not easy to be a leader! A leader is in the foreground, facing danger, facing forward. To remain a leader you must

continue facing forward and you **MUST** think more quickly, see more clearly, and act more wisely than your competitors.

SUMMARY

In this unit you have been reading about the basic principles of leadership. You have read that if one is to develop his capacity to lead, he must have the ability to **SEE**—he must have insight, foresight, and a keen observation. He must have the ability to **THINK**—to recall, to analyze, and to create. He must have the ability to **ACT**—and he must have frankness, enthusiasm, judgment, faith, poise, and confidence, for they are the constant companions of the leader. He must not have doubts about his succeeding, nor must he let fear and worry enter. Always, he must have the **COURAGE** of his convictions.

LEADERSHIP PRINCIPLES ILLUSTRATED

The following twelve terse biographical sketches of men and women, chosen by a vote of more than two million students in thirty countries, illustrate the important leadership principles you have been studying.¹

Each of these essays won the competitive prize for the best biographical sketch of each character, in a contest instituted by Clement M. Biddle, of New York. Both the writers and the judges of the essays gave due consideration to the following three essentials of leadership:

1. Nobility of character.
2. Fearlessness and self-sacrificing devotion to a great cause.
3. Constructive work of a permanent character for humanity.

¹Founders of religions and persons now living were excluded from consideration in this vote.

Read each sketch carefully and determine for yourself the outstanding qualities illustrated. SEE and FEEL yourself in the picture, and then carry that emotion into some activity in your own life. Remember COURAGE IS CONTAGIOUS.

Essay No. 1.

LOUIS PASTEUR

France. 1822-1895

It has been written that "Louis Pasteur, the most perfect man in the realm of science, has saved more lives than Napoleon took in all his wars." When one stops to think what self-sacrifice was necessarily practiced by the great scientist to justify such a reputation, he begins to realize the magnitude of Pasteur's attainments.

His career was begun in chemistry when he discovered that fermentation is not caused by chemical action alone, but is due to the activities of living micro-organisms such as bacteria in yeast. Pasteur's inability to classify his discoveries in either chemistry or biology gave rise to a new science, bacteriology. Further research disclosed a method of treating hydrophobia by the inoculation of the victim with a microbe found on the spinal cord of the canine. In ninety-nine per cent of these cases the treatment has proved successful. The lives of thousands of infants have been saved by the pasteurization of milk. It was found that milk heated to a temperature of 165 degrees, Fahrenheit, over a period of one-half hour would be entirely free from prevalent typhoid germs.

The materialization of these and innumerable other ideas required the most intense study for their application to Pasteur's profession.

Essay No. 2.

ABRAHAM LINCOLN

United States of America. 1809-1865

The pains, sorrows, trials, and tribulations of humanity found a champion in Abraham Lincoln. A simple man, born in the wilderness, nursed by its silence, taught by its men, he championed peace and justice. All his life he strove for his idea and smiled at discouragement and disaster, yet all the while giving his all to make his goal.

No greater lesson of simplicity may be learned than that taught by Abraham Lincoln's life. Never playing to the crowd, he calmly, serenely, moved toward peace. He was a hero. "Honest Abe," who paid for a ruined book with the sweat of his brow, is known to all. Gentle Abe, who dried widows' and orphans' tears, who set a people free, inspires us. Peaceful Abe, who gave his all to bind our nation in bonds of perpetual peace, is dead, but still his spirit leads us on.

If one seeks the monument of Abraham Lincoln, one needs but to look around him. A people, led from bondage, worships him. A country, bound in strongest ties of love and peace where before was hate, blesses him. High and low, great and small, black and white, enemy and friend, all join to eulogize the name of Abraham Lincoln.

Essay No. 3.

CHRISTOPHER COLUMBUS

Italy. 1446-1506

Christopher Columbus may well be called a world hero, for he opened a new field of culture and accomplished that which

will always be recognized as one of the most notable achievements of history. When we think of the superstitions of his time and the prevailing ignorance of geography, it is easy to see how great was his accomplishment. By running counter to popular beliefs and determining to find a new route to India, Columbus proved his bravery and his genius. He accomplished far more than he ever intended or dreamed.

Although he never knew the real value of his discoveries, this fact does not detract from his greatness. He was the forerunner of many other explorers who rounded out the geographical knowledge of which he was the founder. He was the prime cause of the constantly increasing stream of westward emigration which has profoundly altered the world's history. He brought the continents nearer together. Unknowingly he foreshadowed the time when the world would be brought together in bonds of closer unity.

Essay No. 4.

GEORGE WASHINGTON

United States of America. 1732-1799

Ignoring the possibility of a high position in the British court, the security of economic success, and the comforts of a quiet home life, Washington chose the untrod path of liberty. Admired even by his enemies, Washington was the outstanding figure of the Revolution. On the battlefield he fearlessly risked life and limb by rushing ahead and encouraging his troops. He was a man with high moral standards. Though a stern disciplinarian, he was the hero of his soldiers because of his kindness. Big enough to perform the most menial task in the affairs of state, he had a quiet dignity.

His was the guiding hand in the early history of the nation.

When the Constitutional Convention was torn between state and federal supremacy, it was Washington who, by wise concessions, brought harmony out of discord. It was Washington whose guiding hand shaped the foreign policy.

Washington was a great American because he sacrificed all that he had for his high moral standards, and because he did more constructive work for the United States than any other man in the history of the nation. He won its independence and guided it wisely through the perilous years of a new experiment in government ; a federal union.

Essay No. 5.

BENJAMIN FRANKLIN

United States of America. 1706-1790

Unique in character, winning in personality, Benjamin Franklin has a place among world heroes because he has done so much for America and for humanity. In the scientific world his discoveries and inventions were numerous and of surpassing value. He founded the University of Pennsylvania, started public-library systems, and created the post office of America. The Declaration of Independence and the Constitution both have among their signatures the firmly written name, "Benjamin Franklin."

As a peacemaker he is not equaled. Long he held off the peril of a great war between England and America. Long he battled for the friendship of the French, and, although he was getting old, he persevered in the accomplishment of his objective. He has a large part in gaining liberty for his country.

He has been called "the many-sided Franklin," for he was a patriot, a statesman, a diplomat, an author, and a man of

science. "Of sound sense no man ever had more." His great aim was to do good. This aim he certainly accomplished, for "his was a life of magnificent usefulness."

Essay No. 6.

WOODROW WILSON

United States of America. 1856-1924

Woodrow Wilson was among the most practically idealistic, self-sacrificing, and devoted presidents the United States has had. His leadership was recognized by the masses of people all over the world, who idolized him and for whom he labored incessantly. His efforts to outlaw war forever by an ironclad international agreement were ceaseless. On the realization of this ideal he will be acclaimed as the instigator of the plan which will save more human lives than any surgical operation or medical preventive, and alleviate more pain than any anaesthetic.

His devotion to duty was astounding. His consideration was for the people, whose interests lay close to his heart, and never for personal gain. He saw a way to benefit the world and threw his entire energy into making it effective, even to the sacrifice of his own health and life. The world can never forget nor cease to appreciate his noble character, his utter disregard of self in striving for the ends he sought, and his contribution of an actual foundation on which eventually must be built an everlasting peace. Through this organization a stronger, greater brotherhood of nations and races will arise.

Essay No. 7.

FLORENCE NIGHTINGALE

England. 1820-1910

Florence Nightingale is one of the most attractive figures of all history. As a society girl in London she had the prospect of a fine social career, but she put away all thoughts of personal comfort, of marriage, and of social life and gave herself to the task of helping the poor, ministering to the sick, and comforting the distressed.

When the heart-rending tales of the sufferings of the British soldiers in the Crimean War reached London, Florence Nightingale offered her services as a nurse, and, at the head of an army of thirty-seven trained assistants, organized by herself, and with a shipload of hospital supplies, left for Scutari. There she showed rare gifts of organization and heroism, and thousands of lives were saved in the hospital she founded. She became the ministering angel of the wounded and the sick of all nationalities, enemies as well as allies.

Hers was a labor of love, her life was one of service, her cause was the cause of humanity, she contributed in a definite way to the happiness of the world, and she inspired the men who later in the Geneva Conference founded one of the noblest of human institutions, the Red Cross.

Essay No. 8.

SOCRATES

Athens. 470 (about)-399 B.C.

Socrates is the best representative of the moral ideal of antiquity. He was pious, prudent, good, and strong. No bet-

ter friend could be desired. He loved justice. He was indeed of a passionate nature, but he knew how to scourge and control himself. "The gods have sent me to help the Athenians and make them better men," he said of himself. He gave his whole life to this ideal, never accepting a reward. Only death, which he received with serenity, courage, and gentleness, put an end to his life of devotion.

Before him, just to follow a custom was to do good. Socrates made the Athenians *look* for good as a physician looks for new discoveries. By the power of thought the really good man "lifts himself up to self-government." Few religious systems have gone farther. Science, before he came, was but an accumulation of outward observations. Socrates thought that the mind, without stopping at the appearance as perceived by the senses, should endeavor to reach the fundamental and everlasting unity. He saw that there could be a science only of what is universal. On this idea were based all subsequent science and philosophy.

Essay No. 9.

JOAN OF ARC

France. 1412-1431

The work wrought by Joan of Arc, heroine, martyr, and saint, may fairly be regarded as ranking with any recorded in history, when one considered the conditions in which it was undertaken, the difficulties that lay before her, and the means at her disposal. A poor, unlettered peasant girl found her nation in an enemy's power, helpless, disheartened; its king was preparing to flee the country; and she, the peasant maid, "laid her hand upon that nation, that corpse, and it rose and followed her."

The greatness of Joan of Arc lies not in her victories in war but in the greater victories over self. She, who saved one of the proudest of nations, and restored the crown to its monarch, remained always the pure, sweet maid who has listened to the "voices" and obeyed their divine summons. For her great service she was offered rewards and honors, but she would have none of them. All she desired was leave to return home to tend her sheep again and be her mother's handmaid.

The nation she had saved allowed her in reward to be burned at the stake. But justice prevailed, tardy though it was. The world today salutes her as saint; and youth and age alike find inspiration in her noble example.

Essay No. 10.

JOHANN GUTENBERG

Germany. 1400 (about)-1468

Gutenberg did not, as is often said, invent printing; he perfected it by adopting movable type. Before his discovery, letters were cut on wooden blocks which were blackened with ink, and on which sheets of paper were pressed. Gutenberg said to himself: "Instead of cutting these letters on one block, what if we cut each letter separately on a little bit of wood or metal?" If his idea seemed simple, it was difficult enough to execute.

At last, after ten years' labor and with the financial help of Fust, he succeeded, and in 1450 he was able to print a Bible. His satisfaction at having succeeded was of short duration, because Fust took his patent from him, and Gutenberg would have died in misery if the Archbishop of Mayence had not granted him a pension.

Gutenberg's movable letters have changed the world. Be-

fore his time it was not easy to learn, because there were few books. But today, by means of printing, all scientific news and interesting facts concerning the arts and letters are communicated to all parts of the world in every language. Gutenberg gave us light after darkness.

Essay No. II.

DAVID LIVINGSTONE

Scotland. 1813-1873

David Livingstone—it is a name to conjure with. It brings with it a picture of a great tropical forest, fever-haunted and terrible, and, plodding through it, a little band of determined men led by one whose cheeks are hollow and whose frame is gaunt from fever—the great missionary-explorer himself.

To Livingstone, mankind owes its first knowledge of Central Africa. This pioneer had two interests at heart, the exploration and opening-up of his chosen field of work, and the carrying of the Word of God into the wilderness. To the former aim he gave most of his time, for he held that it was his part to venture forth into the unknown and to blaze the trails for others to follow. To this end he gave his youth, his health, and finally, his life. It required a man of noble character to do this.

Future generations will see him as a man of great-hearted courage, of simple faith, of unselfish devotion, of dogged perseverance and perchance they may be inspired by his glorious example. His monument is not the slab in Westminster Abbey; it is Africa itself, the continent that he opened up for the world.

GEORGE STEPHENSON

England. 1781-1848

Seldom do we find in a single life such a concentration of the truly heroic elements, grand and universal, and withal so hearty and cheerful, as we find in the man to whom we owe the great railway systems of the world.

George Stephenson was born in the wretched mining village of Wylam, near Newcastle, England. While yet a little boy he had given himself up entirely to an idea, by which he hoped to teach the wise men of his country how to use the power which should bring into communication and fellowship the remotest nations of the earth.

In order to do this, Stephenson, throughout his life worked most diligently. By indomitable tenacity and perseverance he triumphed over the most formidable obstacles. Finally, with the invention of the locomotive, he became the winner of one of those mighty victories of peace, infinitely grander in their nature than the triumphs of war. He left behind him a name second to none in the class of distinguished men who, rising from the ranks, attain to eminence and fame by dint of sheer genius, force of character, and hard work.

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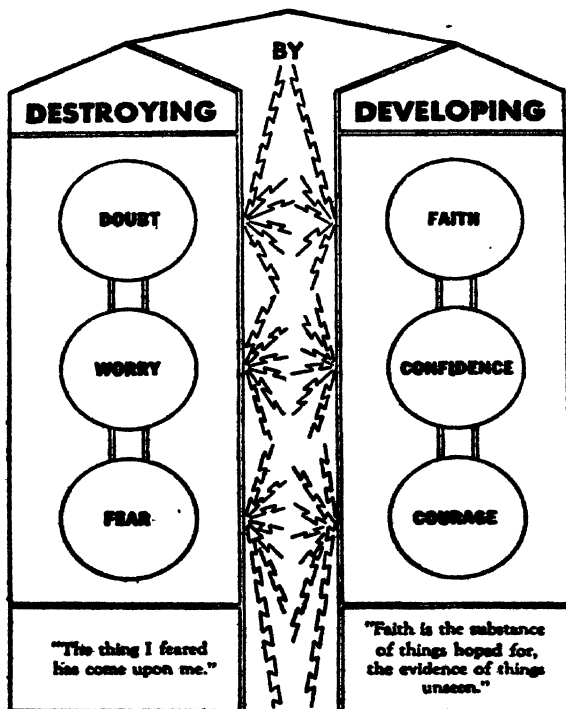
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UNIT 5
EXPRESSING YOURSELF



UNIT 5—PART I

THE MEANING OF EXPRESSION

Man is not the creature of circumstances—circumstances are the creatures of men.

—DISRAELI.

EVERYONE, consciously or unconsciously, spends most of his time and effort trying to express HIMSELF. This ceaseless, often unconscious endeavor goes on in either one of two channels, constructive or destructive.

WHAT IS EXPRESSION?

Right at the beginning of this unit it will be necessary for you, perhaps, to get a new picture in your mind of the term "expression." You have probably had classes in "oral expression," "public speaking," etc., until you think of expression as getting up before an audience to speak, sing, or to play a musical instrument.

Expression, as used here, means more than performing before the public. Development of expression means to enable one—no matter whether he has a rare talent or not—to make known his feelings; to express himself freely; to *radiate the qualities* that are inherent within him.

TO DEVELOP EXPRESSION

The power of expression may be easily misdirected during early childhood through the wrong kind of training; or from wrong thinking and acting during the adolescent and adult years. But it can often be correctly directed into the con-

structive channels, if the individual, understands the basic laws of expression so that he will know how to direct and develop his mental, physical and emotional forces.

There are underlying factors in every avenue of expression, which tend to make one able to express himself happily, easily, and effectively. These factors are faith, confidence, courage, love, health, poise.

And there are underlying causes which tend to prevent one from expressing himself happily, easily, and effectively. These causes are doubt, fear, worry, jealousy, misdirected temper, and other emotions that we know too little about.

RESULTS OF UNHAPPINESS

One employment manager has estimated that 90 per cent of the labor turnover and 50 per cent of absenteeism in his plant is due to emotional disturbances.

When people lose faith in themselves and become *fearful*, they cease to express themselves naturally; when they lose confidence in themselves and have *doubts* about their ability to achieve, natural expression is distorted and misdirected. When they lose courage and *worry* about everything, they cannot express themselves happily. In other words, when the basic factors of expression are—for some reason or other—inhibited, the power of expression is prevented from flowing in its natural channels. When that happens to a person he is unhappy, and this unhappiness often causes actual physical illness; more often mental illness and sometimes even insanity.

It may be that during childhood faith in himself was destroyed; confidence taken away, fear instilled, courage lost, etc., or that something happened during adolescence or adulthood to make him lose that confidence. In either case, because he did not understand himself, did not know the real reason

why he was unhappy, he was unable to help himself. In this unit we are going to try, from a layman's point of view, to get to the roots of expression—the *basic emotions and their involuntary reactions upon attitude and behavior*—in an attempt to understand why a person might lose his power of natural expression.

When we think of expression, we think of our instincts and emotions, rather than our physical self. If we are expressing ourselves happily and effectively, we can be assured that our minds are healthy, and health of mind is vital to the health of the body. To be physically sick is a tragedy; to have an unhealthy mind, to be discouraged, to be unable to express ourselves effectively, to be unable to defeat doubt, worry, and fear, to be, in other words, mentally sick, is a greater tragedy, for a mentally sick person is not able to meet the demands of the social scheme in which he lives.

SOME COMPARISONS

To get an idea of how much mental illness there is (and by mental illness is meant an emotional disease for which there is, seemingly, no organic basis) let us look at statistics for a moment or two. More than one-half of all the sick in the United States are incapacitated because of mental illness. A census of the American Medical Association shows that the number of beds in mental hospitals was 30,000 greater than the number in all general hospitals combined, and that the average number of patients in mental hospitals was 369,036 as compared with 339,802 in general hospitals.¹

According to this same census, only one person out of every 2,406 was a patient in a tuberculosis hospital, while one out of every 325 was a patient in a mental hospital. "Although we are eradicating tuberculosis," reports Clifford W. Beers,

¹*Weekly Bulletin*, California Department of Public Health, April 26, 1931.

founder of the National Committee for Mental Hygiene, and author of *The Mind That Found Itself*, "the army of mentally afflicted is rapidly increasing."

ONE IN TWENTY-TWO MENTALLY ILL

"And," continues Beers, "the most astounding statistics of all are those that come to us from New York State, a state containing approximately 10 per cent of the entire country. These statistics indicate that one person in every twenty-two in that great state may expect, in the course of his or her lifetime, to spend some time in a hospital for mental diseases.

"The significance of all these facts we are only beginning to see; but the more we study them the more important it becomes for us to realize that the only adequate attack that we have upon this ever-increasing burden of mental illness is through the principles of mental hygiene, which are being slowly and painfully evolved, and the application of those principles of expression as early as possible in life, so as to insure the development of a well-rounded, efficient type of personality. This must come through a wider appreciation of the necessity of having as much regard for mental health and the development of **EXPRESSION** as for physical health."¹

THE CAUSE OF MENTAL ILLNESS

Failure to adjust or adapt ourselves happily to our environment, or to change to an environment in which we can adapt ourselves harmoniously, is said to cause more than two-thirds of all mental illness. In other words, if a person isn't able to meet the demands of the social scheme in which he lives; obey the economic laws, the rules and regulations of the institution to which he belongs, the laws of conventions, of customs, of sociability, etc., he is not adjusting or adapt-

York World, November 13, 1929.

ing himself harmoniously to his environment ; and he is showing the first symptoms of mental illness. Such a person should seek competent advice to help him remove the cause for this maladjustment, just as he would seek medical help to set a broken bone.

IMPORTANCE OF CHILDHOOD YEARS

There is some definite reason or cause for one's failure to adjust or adapt himself happily to his environment. This cause often reverts to the early years when the child is forming his mental pictures ; his likes and dislikes. Unfavorable environment and improper training during this period are the most outstanding two causes.

IMPROPER TRAINING

By improper training is meant too much "coddling"; no training in responsibility ; no "planting" of morals, or truths, of respect for others ; disciplining through fear ; giving the child everything that he desires without making him dependent upon his *own* resources, and thereby depriving him of the development of his own abilities ; the destroying of confidence in various ways, etc. A person's emotional pattern is affected during the early period not unlike the young sapling which has grown beside a large tree. Let us illustrate this statement :

Have you ever seen a twisted, bent tree standing alone? Have you wondered why it grew in that manner, why it wasn't straight and strong like other trees growing near it? If you could go into its history, you might find that when this tree was a sapling it grew close beside a larger tree, which spread its branches out until it took most of the sunshine. In its attempt to reach out from the shadow of the larger tree to get its own share of light and life, the sapling became twisted and bent, and its fibers became warped. New rings gathered

around these abnormal fibers, and after the older tree (its cause for the bending and twisting) had entirely disappeared, the crook or bend still remained unchanged. The early pattern had left its indelible mark! To the man who comes along ten years after the older tree has gone, this cause is not directly visible. Therefore, without understanding the real cause, he cannot see the reason why the present tree is bent in this peculiar and abnormal fashion.

That crook or bend has its counterpart in individuals. That is one reason why we have to go so fully into the early history of an individual to account for his present actions, his likes and his dislikes in later mature life. After this understanding is gained, help can often be given.

SOCIAL SNAILS

Nearly 40 per cent of those who are mentally ill are of the so-called "shut in" type (the technical term is *dementia præcox*); people who curl up within themselves, and know no way to express their feelings—somewhat as a snail that has curled into his shell to become oblivious to the world.

Our so-called *dementia præcox* group come out of the class of individuals who are afraid; who haven't confidence enough to push themselves forward or make known their feelings; who in a social group are outside, on the fringe of the crowd, looking in, perhaps smiling in, but never pushing in. "This group constitutes the greatest menace we have in America. There are more people in our state hospitals suffering from *dementia præcox* than from any other disease.

"This type of mentally sick is sometimes characterized in the early simplest stages by the hobo. In other stages it is characterized by the alcoholic addict—the drunkard; and in the later stages by those who are applying baser principles so that anyone who sees them would know that there was something wrong."—DR. EDWARD S. MERRILL.

LACK OF EXPRESSION

What is the cause? Leading psychiatrists agree that it is lack of confidence, and lack of expression, with the resultant lack of capacity to meet one's everyday problems adequately and harmoniously.

Richard R. Peabody, a recognized authority in the field of abnormal psychology who specialized in the treatment of drunkards, says: "... Inheritance has nothing to do with the necessity of excessive drinking. . . . Much more to be considered is whether the man has been taught self-confidence and self-reliance (as a child) or whether he has been spoiled or pampered or frightened, and in general made to feel that he is a tender being in a dangerous world.

"So often I am given the same childhood picture in talking with those who have been demoralized by alcohol. It may be Bill, whose mother thought he was more delicate than other boys, and was always concerned with his wearing his rubbers or taking a rest while his friends were playing; or Tom, who was in constant terror of the nervous tantrums of his father. Nearly always the picture is one of inferiority, loneliness, or rebellion against nagging, on the one hand, or over-indulgence on the other."—*American Magazine*, September, 1931.

FITTED INTO A MOLD

Dr. Merrill, whom we have quoted before, says: "One of the most striking illustrations of *dementia præcox* that I recall is of a boy who is an only son of a very ambitious mother. This mother made a mold, patterned after a composite picture of several people she held as ideals. This pattern was of an æsthetic, cultured, polished, courteous gentleman; one who would be at the head of his class in school; one who would never do anything that he should not do; one who would not engage in any of the rough sports of the day; one who would be the very best of musicians.

"When her son was very young she started to make him, in all ways possible, resemble the pattern that she had formed as *her* ideal. She was successful in her 'fitting.' The boy was most courteous; he had æsthetic tastes; he was valedictorian of his class in high school; he did not engage in any of the rougher sports; he did very little he should not have done! No one could criticize him, although some of the fellows at school used to feel rather sorry for him.

THE RESULT

"About the time he was a junior in college he began to have gastric symptoms, and was treated by doctors for a physical condition.

"For a number of months he continued to feel intermittently better and worse, then started to act rather queerly. Finally it was decided—by the school authorities—that he should discontinue college. Not long after this he was arrested for pulling trolley poles of street cars off the wires. He was taken to a hospital, and later went violently insane.

"His capacity to hold the world of reality that he had been fitted into by his mother weakened, and he drifted with his *own untrained, unguided* emotions. His mother had tried to make him live a life that wasn't his, and he couldn't meet the problems of that life adequately and harmoniously.

CONSTRUCTIVE GUIDANCE

"Had his mother used her excellent energy to discover the natural expressions or tendencies of her son and then encouraged and directed the purposes, motives, and the ambitions which would have controlled those natural instincts and emotions, this catastrophe would have been averted. Or, if the boy had been given help and direction from a competent mental doctor at the same time he was taken to the medical doctor for gastric troubles, insanity might have been averted."

ABNORMAL FROM NORMAL

Abnormal emotional behavior may be merely an exaggeration of normal things—an unfavorable or over-development of certain normal traits that every person has. Every child has jealousy; every child has ambition; and every child has a desire to be noticed and to express himself easily and without interference. It is when these traits become overbearing, unruly, and despised by others that we say they are abnormal and improperly developed. If a child is not taught to control his temper, for instance, but is encouraged to let it run rampant, certainly there will be an over-development of temper, and an abnormal temper.

If, on the other hand, the child is taught to do WELL the things he attempts to do, his ambition is not thwarted and he gains confidence to express himself further. For instance, in learning to walk, if a baby falls down and injures himself severely, it may be a month or two before he will have confidence enough to try walking again. If he is carefully handled, allowed to bump himself enough to develop caution and yet not enough to destroy confidence, he usually learns to walk well.

The same thing is repeated throughout life, not only in the motor spheres (walking, typing, golfing, athletics, etc.), but also in adapting ourselves to social situations and to all phases of our environment.

THE DANGER OF RIDICULE

Another cause for some people's incapacity to meet their everyday problems adequately and harmoniously, is the effect that *ridicule* has had on them. Nothing is so deterrent to productive effort as ridicule. To ridicule one is to make him an object of laughter; to make him conspicuous and to hurt his pride.

If a child's attempt to play her first piano selection in public is met with ridicule, a definite emotional bruise may be made which will take years to erase. If the boy who is making a public address before his classmates is ridiculed, the chances are he will not gain confidence to make the attempt again, no matter how desperately he feels the need for the expression of his thoughts, unless he is given help and understanding so that he regains his confidence.

Every day we meet some one who doesn't do something he would like to do, because in his life some one has ridiculed him, and his confidence in himself for that particular thing is destroyed. If we knew the emotional bruise we were giving when we ridicule a form of expression some person is attempting for the first time—or any time, for that matter—we would probably be more careful. We wouldn't think of slapping or knocking down our friends, small children, or those older than we, but we often hurt their emotions without thinking. Ridicule may cause a definite emotional bruise far more serious than a physical bruise.

EMOTIONAL BRUISES

The simple things which disturb the minds of us all to some extent—and the minds of others to a greater extent—the little problems we all have, often cause maladjustment and unhappiness. These little problems are usually the result of *conflicts* caused by our desires (physical, mental, or emotional) bumping into the ethical fences (laws, customs, conventions, rules, etc.) that society has built about the normal individual. That is, the individual in his natural attempt to express himself, sometimes bruises himself against the fences set up by our social scheme. These bruises are emotional, and sometimes they are found to be part of the cause of our lack of confidence.

THE MEANING OF EXPRESSION

THE HIGHWAYS OF LIFE

Visualize people traveling down the highway of life. Along that highway are little creeks, little shady nooks, and little rest places, as well as byways that lead off the highway. These are surceases from the struggle of living. The rest places may be called clubs, art, literature, athletics, fishing trips, vacations, etc.; the byways may be said to be alcohol, morphine, or vice, which lead *not* to recreation, but often to destruction. Some individuals, while pursuing in the main their progress down the highway, may digress, either by simply sitting down to have a little rest or by going up a side road a little way to explore. Or they may actually get on the wrong road and travel a long way. Usually a person who spends more than a normal amount of time and effort at any of the "rest places" or who spends some time along the "byways," is unconsciously attempting to flee from some unsatisfactory adjustment in his daily life; to escape from an unhappy reality, or find solace for past unhealed emotional bruises. He doubts his ability to cope with situations and flees from them.

TO ESCAPE UNHAPPY REALITY

Have you known or read of people who have dwelt on the subject of religion until they have become "unbalanced"? Do you know of those people who have let their business fail because they stayed at the rest places playing golf too much, or fishing too much, or "pleasuring" too much? Do you know of those who have gone too far along the "byways" and have become drunkards? They are examples of those who are trying to escape unhappy reality. They are taking, as you know, the wrong road. There is another way: the way of expressing the emotions in some manner that is constructive and permanent.

HOW TO DEVELOP PERSONAL POWER

DOUBT

At the beginning of this Unit doubt was cited as a cause of one's inability to express himself easily, happily, and effectively; and truly it is. Doubt is usually the basis of worry; worry then becomes the basis of fear. Doubt is a feeling of uncertainty resulting from the failure to do a certain something sufficiently well to have developed within oneself the general reaction of confidence—a reaction which comes from doing any one thing well.

"For instance," says Dr. Merrill, "I had a boy in my sanitarium recently who was sent in by his father; the boy was an alcoholic addict, and the reason for his being so was because he never had done anything well enough to develop confidence in himself. He *doubted* his ability to do anything well. He was hiding behind the whisky-barrel because he didn't have nerve enough to stand on his own.

"From infancy he had been coddled; his weaknesses had been 'babied'; he had never had to earn a penny; never had to do a thing that was constructive—all his wants were cared for; he was given everything that he desired. In other words, he had never received any training in self-reliance and responsibility. Naturally, when he tried to do some of the things that other boys were doing—athletics, carpentering, building, radio, etc., he found he couldn't do anything well. He realized that others were superior to him; he lost confidence in himself and developed a decided inferiority complex. His escape from that reality was to drink. Under the illusory charm of whisky he had self-confidence, poise, and self-importance.

"Our job was to find what the boy was interested in, train him in that particular thing until he could do it well, until *he* knew he could do it *well*, and thus give him confidence in himself. He had to learn to satisfy in some manner that was constructive and permanent that craving to feel important.

One cannot have confidence while there is doubt, and one must drive doubt out by *mastering* things ; by doing things, and by doing things well."

WHAT FEAR DOES TO YOU

There are two distinct kinds of fear—abrupt fear and long-time fear. The effects of each are distinctly different. For instance, a sudden fear may have a direct physical effect ; it will widen the pupil of the eye, make the hair on the back of the neck stand up, the mouth to become dry, create a tendency towards dizziness, make the heart pound, make the breath come deep and fast, and cause the liver to expel an extra amount of sugar. It shortens the time for the coagulation of the blood and makes the intestines contract so there is no movement in them at all. In short, it may prepare the whole body for fight or flight, so that if the individual runs, his muscles will have sugar and blood supply ; and if he has to fight, he will have sufficient energy.

When a man in certain sections of India is suspected of a crime, he may be brought before the magistrate and told to try to eat a very finely ground rice powder. Because the man has been told all his life that a guilty man cannot eat this powder, the sense of guilt in him, if he is guilty, creates a fear which so dries his mouth that he cannot eat the powder. The people of India have been trained from early youth to believe that a guilty person *cannot* eat rice powder ; and that a person who is innocent *can* eat rice powder. Therefore, those who are innocent are enabled to eat rice powder without any apparent physical discomfort, because of the automatic involuntary mental reactions upon the secretions of saliva. Such a system of judgment, probably would not be effective where this idea is not a part of one's basic belief or training. Modern physiology gives a clear explanation of this

namely, that an intense short emotion or fear among other changes dries up the secretions in the mouth.

SLOW, LONG-TIME FEAR

In contrast with the sudden fear is the chronic or prolonged emotional disturbance of doubt, worry, or fear, which draws upon the sympathetic system and the reserve supply of the body. The effect of long-time fear is evidently both physical and mental. The hands get cold and clammy; the pupils tend toward chronic dilation; the heart beats rapidly but in small volume; the lungs become sluggish and soggy; there are a loss of morale, low blood pressure, low metabolism, and under-activity of the thyroids and adrenals. This long-time fear means that the individual has no control over his emotions, and this condition is probably caused by lack of confidence; by the inability to express well, in some form or other, the innermost qualities.

Dr. Crile in his book, *Origin and Nature of Emotions*, says: "We fear not in our hearts alone, not in our brains alone, not in our viscera alone—fear influences every organ and tissue."

Scientists declare that the only two fears that are fundamental—that are born in a healthy baby—are the fear of falling, and the response to a loud noise. Most fears, therefore, are the result of suggestion.

HIDDEN FEARS,

Fear is normal, but because we do feel fear we are sometimes likely to imagine ourselves cowards and attempt to hide our fears to avoid the scorn of our friends and associates, instead of locating their causes and getting rid of them. That hidden fear makes us feel inferior. The harm of fear does not lie so much in the fear itself as it does in the ignorance which makes us feel that fear in us is abnormal and therefore should

be covered up. As soon as we know the cause of the fear; as soon as we know that the fear is also felt by others and is as carefully guarded in them as in us, we cease to be afraid of fear.

There is no such thing as a "fearless person." No one is entirely "fear-free." Because most of us permit our emotions to usurp the right of reason, we become surrounded with fears. If we use enough will power to locate the cause of the fear, we get relief, and our fears are dissolved. It is the people who nurse their fears, refusing to seek the advice of reputable men of science who could restore their confidence and relieve them of their mental suffering, who are in danger of fear.

SCIENTIFIC RESEARCH

"If fear thoughts are so effective in producing disease and deranging the nutritive processes, what may I do to acquire and insure mental health, strength, and happiness?" you ask.

Scientific research is pointing to a new day in the field of mental hygiene which studies the cause and treatment of nervous and mental diseases. Focusing your attention, like a spotlight, upon pleasant things causes your body to function more smoothly and your emotional tone to be, therefore, happy. Focusing your attention upon unpleasant things will make your body processes weary and your emotional tone depressed or miserable.

BE SUCCESSFUL IN SMALL THINGS

Fear is explained as the expectation or anticipation of defeat, harm, or pain. Therefore, if you are confident of YOUR SUPERIOR strength and prowess, you won't fear an adversary and you won't have fear. That cat has no fear of a mouse. Confidence is a definite virtue built up by reason of a chain of successes. You can attain confidence by constantly

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ceeding in the little things you do day by day. Therefore, we may say that the way to keep fear away is to be constantly successful in the small things of your everyday life, thus building up strength bit by bit; and, in the knowledge of that strength, you should be confident.

Frequently people who are ill think their cure lies in physical measures. They will take remedy after remedy, travel north, south, east, and west—all to no avail. Why? Because often the source of their trouble—inability to express themselves happily and effectively brought about by early training or wrong thinking, false beliefs, or distorted imagination, etc.—has never been touched and is the basis of their physical illness.

The late Professor William James said, "All mental thoughts are motor in consequence." Sir William Osler, the great Canadian physician, said, "Wrong mental states may produce cancer, diabetes, etc."

Dr. William J. Mayo says that mental ailments are the cause of more misery than tuberculosis or cancer.

NEUROSIS

We have stated that the paramount causes of our inability to express ourselves happily and effectively are doubt, worry, fear, and the resultant lack of self-confidence. Doubt, worry, and fear always lead to unhappiness if they aren't overpowered and banished, and often they develop into an advanced state of physical illness known as NEUROSIS.

Technically, we may define neurosis "as the physical manifestation of an emotional bruise." Since the cause is emotional, it usually is not consciously recognized by the patient, but his reaction to such a bruise may be readily recognized by a competent psychiatrist, who looks for certain symptoms, methods of behavior—and who interprets as one or more of the following abnormalities:

1. *Repression*

The abnormal symptom of repression is manifested by a person's hiding or subduing the cause of the emotional bruise to keep others from knowing what his weak spot is, or what he thinks is his weak spot. For example, the child who has had her feet laughed at because they were large may make every possible effort to hide her feet whenever she is before others. The girl who is unusually tall may become stooped in an attempt to hide that tallness. The person with a vivid scar or birthmark on his face may walk or sit so that the scar will be hidden as much as possible.

A psychiatrist tells the story of the man who was noted for his brilliant smile and his flashing teeth. At the time of a serious illness his teeth were extracted and a set of false ones took their place. He was so conscious over the false teeth that he never smiled again. His disposition changed, he became morose, and he recoiled within himself, but he never told anybody the cause for his changed attitude.

SIGNS OF REPRESSION

Emotional shocks and thwarted desires that are pushed out of the conscious into the unconscious, are likely to affect behavior in various ways. Such emotional repression may affect people's nervous energy and control so that they are unfitted to resist shocks and they are unable to maintain their composure under unusual stimuli. Some of the common symptoms or reactions—often noticeable to everyone—of such emotional repressions are :—

Speech defects	Extreme sensitiveness
Contortions of the face	Extreme introspection
An anti-social attitude	Excessive activity
Morose temperament	Sex perversion
Indifference	Inability to make decisions

Self-centeredness

Sleeplessness

Imaginary ills

Hysteria

Chronic anxiety

Kleptomania

Phobia (fear of high places ; closed places ; water ; trains ; illness, etc.)

2. *Compensation*

The abnormal symptom of compensation is manifested by a person's emphasizing some factor in order to cover up some other factor which he considers a weakness. For example, the man of small stature may display a trait of egotism—*i.e.*, he may attempt to be big in mind to compensate for his smallness of stature. Some little men become "braggadocios" in order to cover up the fact that they are little fellows. Napoleon as a child at home was continually reminded of his small stature, and as a compensation it was not unnatural that he attempted to become a war lord in adult life. (Do not make the mistake, however, of thinking that *all* small men fall into abnormal behavior. There are probably just as many big men who "succumb to compensations" as there are those of small stature.) People of small means often attempt a social display for the same psychological reason.

SIGNS OF COMPENSATION

Often a physical abnormality (a deformed ear, a scarred face, unusually large hands, a hunchback, etc.) ; a failure in something one has attempted to do ; a disagreeable task, or an emotional bruise, will cause the individual unconsciously to slip into a neurosis or physical illness, because he will permit himself, with satisfaction, one or more of the following compensations :

1. A short cut to power and sympathy.
2. To be lazy and unsociable.

THE MEANING OF EXPRESSION

3. To follow the line of least resistance.
4. To hide from the humiliation of failure.
5. To get away from disagreeable or hard tasks.

3. *Regression*

The abnormal symptom of regression is manifested by the individual's tendency to go back to the life prior to the time of the emotional bruise, and to stay in that state so that he doesn't have to think of the new realities facing him. The woman who, after her husband died, continued to set his place at the table for each meal, and to do all the things that she did for him before he died, is an example of this abnormal behavior.

Individuals are born different. Some have strong desires for social activities—strong social likes and dislikes. Probably the majority have no special ability either for making or for losing friends, while a few are antagonistic to others. According to Professor James, nothing that ever happens to an individual is forgotten, but its effect is stored up and influences all future behavior. Past experiences are—because they are closely associated with the memories of pleasantness or unpleasantness, or particular stimuli—said to account for love and hate at first sight. Likes and dislikes are said to be the association leftovers, respectively, of happy and unhappy experiences. Your mental ills of today are often the half-forgotten miseries of yesterday. "The psychic traumas of childhood are the monkey wrenches that wreck our adult personalities."—Moss, F. A., *Your Mind in Action*.

4. *Phantasy*

The definition of phantasy is: "A fantastic notion or mental image; the form of representation that brings before the mind images as such, severed from their ordinary relations."

When one drifts away from reality, he drifts into a fabrication or a dream. We all get tired of living in reality; we all build air castles to satisfy our desires; phantasy may be a very valuable thing when it is correctly utilized. It is when the individual remains in the land of the unreal, does nothing but "dream" or imagine things as he would like them, and surrounds himself with only the fantastical, that his behavior is abnormal.

HOW TO ELIMINATE EMOTIONAL STRAIN

The modern way of curing emotional conflicts is to recognize the forces at war in the mind and free them by frank discussion. One who is a victim of neurosis is usually self-deceived and not capable of impartial introspection—*i.e.*, of "seeing" himself, of "understanding" his actions. He may need the help of someone who does understand. Sometimes such a help can be found among the right kinds of friends or associates. However, one may need the aid of a mental hygienist, psychologist, or psychiatrist—the *human engineer* who deals with irregular human actions.

This human engineer assists impartial introspection and simplifies the recognition of facts. He aids one to face hidden facts that are causing mental disturbances. He helps one to train his mind and emotions toward health. He assists one to alternate periods of introspection and reflection with wholesome periods of activity, either by changing old harmful mental attitudes or by helping one to form new habits to replace his former unconscious activities. The new psychology or mental hygiene is a form of mental physiology; it teaches one to keep his emotions and body working together in complete harmony.

"What is a mental hygienist, a psychiatrist, a neurologist, a psychologist?" you ask.

MENTAL HYGIENIST

The mental hygienist is an individual who utilizes the results of the observations of doctors and specialists in their various fields, and applies these observations to the mental and emotional problems of the individual.

PSYCHIATRIST

The psychiatrist is a specialist in the study of abnormal behavior. Just as medical doctors have made observations in the study of tuberculosis and have found that people who remain out-of-doors, eat foods with plenty of vitamins, drink milk, and get plenty of sunshine, do not often contract tuberculosis, so the psychiatrists have made observations in the field of abnormal thinking and have discovered some things that will help keep people from becoming mentally abnormal.

NEUROLOGIST

The neurologist is one who devotes himself to the study of the architecture and the functioning of the nervous system. He is the scientist of the nerves, and understands the various nervous debilities.

PSYCHOLOGIST

The psychologist is one who devotes himself to the study of thinking processes; one who understands the nature and functions of normal and abnormal thinking.

RECOGNIZING YOURSELF

"How can I utilize any of this information for my own self if I should ever need to?" one asks.

An understanding of the simple fundamentals of expression and mental hygiene teaches one to understand better himself. It shows the individual how to recognize the causes for his inner struggles; how to express himself normally,

naturally, and happily. If the emotional disturbance is of a very serious nature, it is advisable that he consult a psychologist or a psychiatrist. Once one understands the cause for his fear, his doubts, his worries, his inner struggles, then he can begin to do away with them in a definite, specific manner.

SOMETHING WELL DONE EACH DAY

If some of the things in this unit have helped you to realize that you are not developing your powers of expression, that you are not "radiating all the qualities that you know are inherent within you," start today to do something about it. To get rid of fear, doubt, and worry, avail yourself of every opportunity to express constructively your thoughts, instincts, and emotions in social gatherings, at home, and at work. Talk about the things you know; enter into discussions; take part in various activities, such as games, contests, plays, etc.; use that gift or talent which has always remained idle and unused! Swim, dance, ride, play golf, tennis, or ball; walk, laugh—do the things that you are interested in doing—and your faith, confidence, and courage to give expression to the qualities which are inherent within you will have an opportunity to develop.

DESIRABLE THOUGHTS

Keep out undesirable thoughts—and the best way to do this is to keep the mind busy with vivid mental pictures of pleasant things, and of yourself doing the important things you wish to do in life. In other words, a mind full of desirable thoughts leaves no room for any other kind.

"Do not try to destroy your bad habits by force; make some good habits and they will destroy the others," writes Professor James.

Be happy; but remember that happiness cannot be had at the cost of one's deepest convictions—his beliefs and patterns

of behavior. Happiness is a by-product of certain agreeable forms of activity. We cannot satisfy one part of ourselves at the expense of other parts of ourselves. Gratification of the senses in a manner that conflicts with our accepted beliefs or patterns of behavior is likely to turn to dust and ashes in our hands, eventuate in pain, and leave us hauntingly unsatisfied.

Associate with happy, normal, interesting people. Try to do some real service for some one every day. Have all the fun you can. Don't devote every minute to work; exercise physically, mentally and spiritually. Take time for recreation—RE-CREATION.

We envy those with brilliant minds

And yet it sometimes seems to me

We each have talents given us—

Our problem is to set them free.

—R. McCANN, *The Cheerful Cherub*.

THE FOUR STRONGEST EMOTIONAL URGES

Resolve to be thyself, and know that he who finds himself, loses his misery.

—MATTHEW ARNOLD.

ALL our lives we are attempting to get what we want. In the protected life of childhood we may have wanted candy ; later on we may have wanted prominence in athletics or in the theatricals. Then, as we get out into the work-a-day world, we may want prominence in business or society ; election to offices or membership in organizations, or financial or political power.

WHAT WE USE

We use the best mechanism we have at hand at the moment in our attempt to get what we want. When a child wants candy he may ask his mother for it. If she says, "No, you have had enough," he may lie on the floor and kick—a logical attempt to use the machinery he has at hand to get what he wants. If the mother turns away and pays no attention to him, he sees that the procedure doesn't get results. Then he adopts a different mechanism for getting it. When he finds a mechanism that is successful, he will probably try it again. As a child gets older, he should begin to get farther away from the immediate "I want, I get" mechanism, to the "I want, I *earn*, I get" process. Then he may reach the next state, "I want ; I learn ; I serve ; I earn ; I save ; I invest ; I use the interest to get what I want !"

PREPARATION

In other words, if he is a *normal* child, he learns to get what he wants by *preparing* himself to work in harmony with the established social mechanism in which he will find himself. He realized that in order to adjust his mechanism to the social order, he must sacrifice his immediate pleasures to *train himself* to serve society intelligently so that he may get what he wants in later life. He learns that each day in school is worth, on the average, so much a day, because through training he is building a mechanism to increase his earnings. If he is able to project himself into the future, he sees that pleasant things in later life are the direct result of certain training and habits acquired and developed in *early life*.

A DEFINITE GOAL

For instance, a poor boy, a crack sprinter for his college, enters in the finals of the one hundred yard dash. Half way to the finish, he sees a one hundred dollar bill lying beside the track. But, his goal is so definite that he is willing to forego the money, no matter how badly he needs it, in order to attain his immediate objective—the one hundred yard line! He knows the ignominy which would result should he stop to pick up the money, and so he keeps going.

The members of the football squad, during the early season, tolerate sore muscles and bruises in order that later in the season they may have a better coordinated machine with which to win victories. Any other conduct would *not* be satisfactory, because it wouldn't be doing the best that could be done.

THE POWER OF ATTITUDE

Your mental attitude changes your emotional tone. For instance, vivid anticipation of a goal to be attained—enthusiastic anticipation—actually heightens the functions of your

body. Stimulation of the adrenal glands by hope and optimism raises your blood pressure, gives play to your sympathetic nervous system, makes your heart beat faster, makes your eyes brighter, and increases your mental and physical alertness. That result is best illustrated by the brilliant performance of athletes in competition.

ACTION AND REACTION

Your body causes mental changes, and your mind causes physical changes. Your health, or lack of health, may be affected by your unconscious habits of thought, or by your failure to satisfy the four driving forces of your emotional nature. Also, your physical health, or the organic functioning of your body, may affect your emotional nature and your mental attitude.

EMOTIONAL DESIRES

As your physical body requires air, water, food, and action in order to maintain health, so your emotional nature craves the fulfillment of certain desires or urges; and if these desires are not fulfilled, inhibitions and injurious repressions are likely to result. The four strongest driving emotional desires or urges within every normal person are:

1. *Security*: There is economic security—i.e., sufficient income to supply our wants; there is health security; there is social, professional, financial security; there is security of love and respect for those we love.
2. *Adventure or Change*: The curiosity urge is the ever-present desire to "see what is just around the corner." It is the desire for change.
3. *Expression*: Ever present is the urge to express ourselves; our desires, our interests, etc., and the desire to express friendship, love, etc.
4. *Recognition*: Ambition may be said to be closely related

to the desire to excel, to be commended, to be distinguished from others; and to receive the respect, praise, admiration, affection, love, or friendship of others. When we do something well, it loses part of its value if no one comments on it, or if it remains unknown to our friends or to others.

EMOTIONAL STIMULI FOR SECURITY

Fortify yourself against emotional strain by providing for the fulfillment of these driving emotional forces just as you supply your body with proper air, water, food, and exercise. See that your environment, your home, your social relationship, your position in the business or professional world, your physical health, etc., give you a conscious mental attitude of security.

Don't put all your security for the future into just one thing—financial investments, for instance. Anchor your conscious or unconscious desire for security in your home, your health, your work, your friends, in a hobby, in your church, and in as many other tangible sources as possible. Know that if one another should be washed away you have others which will help to tide you over the rough periods of life.

ADVENTURE

Satisfying the basic human urge for adventure or change does not mean that we are in need of constant excitement; or that we need to be touring the country, or moving our residence from one place to the other all the time. It means that we must not let life get monotonous, dreary, and all the same. Some persons are more in need of change than others; all need occasionally to get away from the treadmill of routine things.

Make some conscious provision in your social life, your work life, or your school life for satisfying the basic human urge for adventure. Meet new people, travel to new places—there are probably many in your own city, perhaps just

around the corner, which you know nothing about—read travel books, do new things, try new experiments, take a different route to work or school, or even rearrange the furniture in your room periodically. Don't permit yourself to continue in a treadmill existence. Provide yourself with tangible physical changes that at least lend the color of adventure to your life.

EXPRESS YOUR REAL SELF

In your daily personal program, provide frequently for the expression of your own individuality. Do something not harmful to yourself or others—which you like to do, for the sheer joy that you get out of doing it. What are some of the things that bring you a real thrill? Some people satisfy this urge for expression through their work; others through games such as tennis, baseball, bridge, hockey, golf, while other people get more satisfaction out of swimming, horseback riding, fishing, boating, hunting, hiking, or dancing. Still others enjoy music, or drama, or painting. Don't merely enjoy watching the participation of others in some form of activity; take an active part yourself in something that really satisfies your expressional urge. Develop the joy of expression.

"Let us stop trying to be like other people; stop trying to make other people like ourselves, and recognize the fact that there are violets and there are roses, and that people are as entitled to differ as flowers. Let us be thankful that we have a choice of impulses and let us EXPRESS those impulses naturally. Let us hold up to shame those people who attempt to crush these impulses and criticize others for being unlike themselves. Instincts and emotions are basic and should be expressed, but it makes all the difference in the world how they are used. The important thing is not to reform these forces, but to direct the purposes, motives, and ambitions which control them."—BABSON, ROGER W.

RECOGNITION—MASTER SOMETHING!

All of us desire and need, for the fulfillment of our emotional life, the wholesome commendation and respect of our fellow men. In order to deserve and receive this admiration, respect, affection, or approbation from others, we must excel or distinguish ourselves in some avenue or walk of life. Herein, perhaps beyond any other practical need, lies the necessity for mastery—the mastery of some one thing, for the sake of fortifying our own self-confidence and providing our emotional nature with the stimuli that come from consequent recognition.

Mastery of some one thing, whether it be in the field of commerce, industry, agriculture, or in the arts, sciences, and home-making, is not only an economic aid; its more important value probably lies in the fact that such mastery is essential to the fulfillment of one of our greatest emotional needs. The confidence which you get from this sense of doing something as well as, or better than, some one else, fortifies you to meet the shocks of life.

Not long ago on Pennsylvania Avenue in Washington, D. C., I watched the nine hundred remaining soldiers of the Grand Army of the Republic make their "last march." It had been some seventy years since the Civil War ended, and these men were feeble with age. But they were not too old to have lost the desire for RECOGNITION; they wanted once more to appear before the public, to hear the applause and the praise for their efforts of so long ago. When I saw the courage and the physical effort it took on the part of these old soldiers to march the distance required, I realized more fully the tremendous force of this urge for recognition.

CHECK UP YOURSELF

Review your own life, let us say, for the past week. What gratifications of the urge for security do you recall? What

new experiences—adventure—have you enjoyed? In what ways have you expressed your real self? Have you given tangible expression to your desire for friendship? Wherein have you excelled? How have you distinguished yourself? What have you done to deserve the respect, the approbation, the admiration, and the affection of others? Have you been commended in any way?

Nothing happens without a CAUSE. The principle of cause and effect can be applied to the understanding of emotional behavior just as it is applied in the physical realm. What you do or become is the result of forces no more mysterious than are the forces involved in physical phenomena. Your behavior and happiness are intimately related to the manner in which you adapt your original nature and your past experiences to your present situation and environment.

"He has achieved success who has lived well, laughed often, and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem or a rescued soul; who has never lacked appreciation of earth's beauty, or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory was a benediction."—SELECTED, AUTHOR UNKNOWN.

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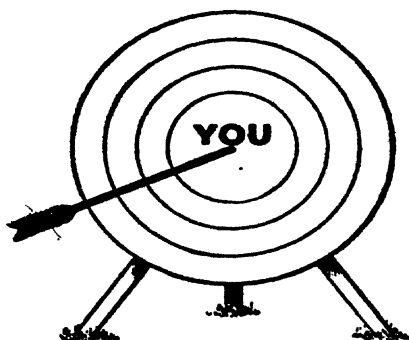
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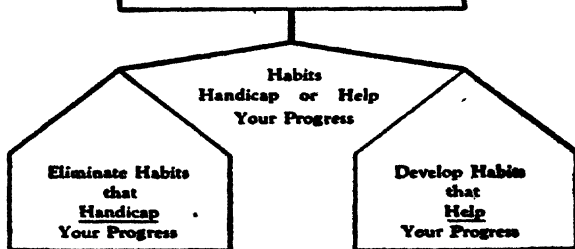
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UNIT 6
ANALYZING YOURSELF



YOUR HABITS



MEASURING YOUR ASSETS AND LIABILITIES

*Search thine own heart. What paineth thee in others -
—in thyself may be.*

—WHITTIER.

MILLIONS now living are dead but don't know it! Dead to the possibilities of their future; dead to the opportunities of life; dead to a vision of their own potentialities.

This unit is entitled "Analyzing Yourself." To analyze is to resolve a thing into its various elements; to examine the different parts separately, and to find out the relationship of these different parts to the whole.

Analysis, when applied to ourselves by taking each personal element and seeing exactly what it does, and what it does not affect—both in relation to itself and in relation to every other element in the same process should enable us to find the reason WHY a process, a motion, or a habit is satisfactory or unsatisfactory.

WHAT ARE YOUR POSSIBILITIES?

The object of this unit is to help you to make a constructive analysis of your latent capacities and possibilities; to have you lay your daily habits on a mental dissecting table and cut them open until you can watch your reflexes squirm under your own knife; to get you to determine, if possible, what limitations you should recognize within yourself; to get you to make a WRITTEN INVENTORY of your strong points and your weak points; and to get you to understand WHY you do or do

not succeed with things you attempt. Such an analysis of yourself should uncover the problems you will need to consider in your personal development program.

SERVICES ANALYZED

How long could any business operate without periodic inventories and replenishments? Railroads would fail to run at all if each part of the machinery were not checked—analyzed—and inventories taken of the parts that needed to be replaced at frequent intervals. Department stores would have on hand much stock that could never be sold, and they would be in need of stock in demand if they didn't take inventory at least once or twice a year. Everything that operates well is watched carefully for waste motion, for inefficient processes, and analyzed to find the weak places that need to be replaced with strength.

AN ANALYSIS OF MAN

Why shouldn't a person be more concerned about, more cautious and conservative of, his powers than he needs to be of a service or of a piece of machinery? Why shouldn't he inventory and analyze himself—i.e., his habits, his motives, his physical self, his personality? Isn't it reasonable to assume that he might find where he is making many false motions, many errors and mistakes that can be eliminated—did he but know what they are? Successful men and women do analyze themselves, their actions their habits, their personality.

You do not need to be a psychologist to analyze yourself. If you are like other human beings, you probably analyze to some extent, your friends, neighbors, and the persons whom you meet. You notice their speech habits, their dress habits, their manual habits, their behavior habits. You observe that they take, or do not take, advantage of certain opportunities. You know whether or not you like certain mannerisms which

others have—although you may seldom ask yourself “why.” Analyze and inventory yourself in the same way. Check your own speech habits, dress habits, behavior habits. Find out how they might be improved if anything is wrong with them.

All education is self-education—a voluntary process of intelligent self-control. Much of what we call success and genius probably consists in the ability to “see” and correct small weaknesses and to find the “why” of things.

BRIGHTEN YOUR “DULL SPOT”

If you feel that you are dull in something, don't assume that you are “just naturally dull.” You are, if you are normal, “naturally sharp.” Find out what may have dulled you, and then start to brighten the dull spot. You may be in need of nothing more than the stimulus of a definite purpose!

ENGLISH

For example, I know a young chap who two years ago, when just out of school, spoke and wrote “atrocious” English. A short time ago I met him on the street. After three minutes of conversation I knew he had greatly improved in his use of the English language. I complimented him on it and he said:

“I got a job shortly after I left school, which meant selling directly to housewives in a very restricted district of the city. It didn't take me long to realize that I could not advance very far in this business world if I said ‘seen’ for ‘saw’; ‘ain’t’ for ‘isn’t’; ‘hern’ for ‘hers,’ and other mistakes that I was making while I was in school. What the English teachers told me about good English being the requisite for any job is certainly true. I thought that I was dull in that subject when I was in school and I didn't try very hard to learn, but when I knew I had to use better grammar or get off a job I liked, then I wasn't ‘dull.’ Of course there is much room for improve-

ment, but you would be surprised to know just how much time I spend every night studying my mother tongue. I have certainly made up my mind that I am going to know how to use the English language."

I knew this chap was on the way. He had discovered a weakness that was limiting his progress and he had resolved to eliminate it.

What about your English? Have you taken an inventory of yourself on that score recently? Are you sure you are using all pronouns, all verbs, correctly? Are you certain you could pass an English test which includes those essentials and principles of grammar that everyone should know? If you aren't sure, then I would suggest that you try some analyzing in that subject.

VOCABULARY

What is the size of your vocabulary? Have you any idea? Is it 3,000, 6,000, 12,000 or 20,000 words? You hear, of course, that Shakespeare used 25,000, and as one man said to me, "We can't all be Shakespeares." This is true, but do you realize that you have approximately 600,000 words upon which to draw, and that an intelligent farmer today requires at least 8,000 or 10,000 words to discuss the various phases of farming such as horticulture, agriculture, irrigation, selling, buying, associations, biology, botany, machinery, etc.?

Words are the tools that you use and they are probably the most important tools that you have. Not to know words may be as fatal to you in your work as untutored hands, or feet laden with heavy shoes, would be in other endeavors. Have you recently, in any way, analyzed that part of your personal equipment? Is the vocabulary that you now use all that will be required of you in the position that you hope to attain some day? Do you think you should be increasing your cabulary daily—and are you?

Have you analyzed your pronunciation, your enunciation, and your general expressions? Do you find yourself describing everything with the same word—"wonderful," or "swell," for instance? Are you certain that you sound the "ing's" on the words ending with "ing"?

VOICE

Have you taken an analysis of your voice? Do you find that you are talking louder than you need to talk to be heard? or talking so low that people have to ask you many times to repeat, or that people do not pay attention to what you say? High-pitched, nasal, breathy, and throaty tones make a disagreeable impression upon other people. Give special attention to deep breathing and distinct enunciation. There are vast possibilities in every voice and you may need to take private voice-training to help you improve yours.

START WITH SIMPLE THINGS

Start today to analyze the simple things about yourself—your daily habits, your motions, etc., that you consider the easiest to improve—and lead from there to the more complex.

You may say, "Well, what good will it do me to analyze such simple things about myself?"

If you first attempt to analyze the complex, you may become baffled, but by beginning with the simple things you will be amazed how naturally and easily you will proceed to the more difficult things there are to understand about habits.

ANALYZE YOUR DAILY HABITS

Suppose you analyze the first ten things that you do each morning. You may find that in at least eight of them you are making too many motions, taking unnecessary time, or doing them in the least efficient way. There is hardly anything

you do in which you can't make improvement. In such trifles as dressing, putting on gloves, washing dishes, tying your shoe strings, opening the same door with the same key, etc., if you stop to analyze your movements you will probably find that you can be more efficient.

For instance, have you noticed that many people put the left glove on first, and then with the gloved left hand—the more awkward of the two hands—they have to put the right glove on? Have you noticed that some people often put the key in the keyhole upside down, no matter how many times they have opened the same door with the same key? Yes, these are trifles, but numerous trifles can be important—especially when they become a part of working habits.

SAVE TO USE—NOT TO WASTE

Do not, however, just for the sake of saving time, economize to the extent that safety is threatened.

The story that is told of a Japanese who was a guest of an American illustrates this point. The American was taking the Japanese for a ride to show him the beauty of the surrounding country. He saw a train approaching, and put his foot on the accelerator, saying, "If I can beat that train across the track, I can save three minutes."

He beat the train, to the discomfiture of his guest, who remained silent for some time afterward and then said, "What are you going to do with the three minutes you just saved?"

ARE YOU THOROUGH?

Have you analyzed your habits from the standpoint of thoroughness? Do you do all that you put down as "finished" as well as you can possibly do it; as well as it can possibly be done? If you don't, do you know why you are "slack" in such

MEASURING YOUR ASSETS AND LIABILITIES

ARE YOU DEPENDABLE?

Many times when I have asked employers what they considered one of the most important characteristics when hiring office help, I have received this answer, "DEPENDABILITY."

When you make promises, do you keep them? When you are given something to do, can you ALWAYS be relied upon to do it? Can the person who gave you the job go away feeling that when he returns everything will be all right? Or do you always have an "alibi" ready for yourself when you are thirty minutes late, or when you haven't done what you promised some one you would do? If you can't be depended upon in small matters, there are few who would like to trust you with the important ones.

ARE YOU DILIGENT, ENTHUSIASTIC, AND ENERGETIC?

Are you sure that you are diligent, energetic, and enthusiastic in doing your work—while on the job and also when off the job? Do you set any value on the time outside "office hours," or "school hours," or are you likely to be critical about the time and energy you put into anything except your "Job"? Millions of pay checks remain the same, year after year, because the "out-of-the-office," or "off-the-job" situations are not scrutinized.

Employers are constantly on the lookout for employees who are dependable, reliable, and thorough. The following list of "Ten Demandments," attributed to an old wagon-builder named Cyrus Simmons, indicates some things that are required.

TEN DEMANDMENTS

1. Don't lie, It wastes my time and yours. I am sure to catch you in the end, and that is the wrong end.
2. Watch your work, not the clock. A long day's work

and sympathies. It is one of the sad things of human nature that we resent a little thing which we happen to dislike much more than we appreciate a great deal for which we should be grateful.

Our natures aren't naturally generous or noble. We remember slights, little distasteful actions, and some peculiar mannerisms about someone, and forget the many good qualities he may have. It may be necessary to exercise a little self-control, and a little self-denial to eliminate such mannerisms—if you happen to have any of them—but keep in mind that the little things are truly the ones that may militate against you.

AN INVENTORY OF YOUR DRESS HABITS

Have you thought to analyze your dress habits? Have you ever stood on a street corner and studied how the people were dressed? Haven't you been able to detect something about them from the kinds of clothes they wore and the manner in which they wore them? Have you noticed that some persons have a much more radiant personality when they wear certain styles and colors?

You sometimes hear the comment, "I can't afford to dress well." But you cannot afford to dress other than well. Remember that simplicity of dress, immaculate linen, clothes pressed and clean, are the essential things in being well dressed, no matter in what strata of society you may move.

COURTESY CULTIVATION

Courtesy is recognized as a necessity in all branches of life. Business men and women realize that courtesy is an asset, not the surface observance of a few mere rules of etiquette, but a courtesy that comes from the innate qualities within. Sometimes some little act or lack of courtesy causes one to have his true personality mistaken for one less attractive and pleasant.

Do you try to cultivate courtesy in just the ordinary acts

of the day—in the manner in which you talk and act? Do you raise your voice and have so much self-assertiveness that you irritate others, or do you control your voice? Are you patient when giving answers to questions, or are you impatient? Do you find yourself saying things that continually antagonize? Do you rule your moods, or do you “snap” at others just because you feel like it?

Are you courteous to those older than you? Do you think to thank others for the many little things they do for you? The people of one country have the custom of thanking the one who is responsible for the preparation of the meal they ate, whether it be the mother, sister, or a friend. Do you think to do this? Have you ever thought that perhaps courtesy “begins at home”? Are you courteous over the telephone when you happen to get a wrong number or when you have to wait for the operator? Could you be?

Courtesy can be cultivated until it becomes spontaneous, natural and sincere, because it is an innate quality of the heart and mind. Occasionally, because of environment or thoughtlessness, this innate quality is not expressed or used.

DO YOU USE GOOD JUDGMENT?

Have you heard this statement made about some one? “He has good judgment. Why don’t you ask him?”

Do you think that such statements are made about you? If not, have you analyzed why you aren’t given credit for having good judgment, or why you haven’t good judgment?

When one is accurate in his statements, deliberate in his actions and in his comments, and prudent in small matters—such as not forming opinions of others too quickly, not telling too much of his private affairs, not talking too much, and listening enough, etc.—he is building a reputation for having good judgment. There are men and women, young and old, make themselves ridiculous by placing a super-estimate

upon their own little sayings and actions—what they think and what they don't think. Such people are not often accredited with having sound judgment.

ANALYZE YOUR ENVIRONMENT

Do you survey your cultural environment? Do you ask whether "this" and "that" factor in it gives you what you need or what you can turn to good account in the "business of life"? Do you seek companionship among the industrious, among those who have qualities you admire, or among those who are parasitical so far as any mental impetus is concerned? "Seek comrades among the industrious, for those who are idle will sap your energies from you," is a quotation from the "Magic Story," and one that has a vital meaning.

Have you analyzed your trend of thinking, lately? Are you progressive or retrogressive in your thoughts? Do you keep up to date on the latest inventions, improvements, national and international affairs of interest, in all the various fields of endeavor, or do you just think and act daily in "the same old y"?

THE QUESTION WHY

The sign of progressive thought is the question WHY. Some parents express annoyance at the child's "why," but they should thank Providence for such a child, and be careful to answer those "why's" to the best of their ability. Some students dislike the "why's" asked of them in connection with questions, but it is the WHY part that is the important part of the question. It is when we begin to ask "why" that we begin to analyze—and think. It is, in fact, evidence that we are learning. Ask yourself "why" and you will necessarily attempt to answer the question, or get help for the answering of it.

A competent bookkeeper knows *how* to record every trans-

action that passes through the business office. He may receive as much as five dollars a day for his services. A competent certified public accountant knows how and WHY the entries are made thus and so ; he sees the relationship between cause and effect—and may receive twenty-five dollars or more a day. To a great extent, we may say that

A mechanic knows *how* ; the engineer knows WHY.

A cook knows *how* ; the chef knows WHY.

A soldier knows *how* ; the general knows WHY.

WHAT DOES TIME MEAN TO YOU ?

You are alive twenty-four hours each day. Each hour of the twenty-four is just as important as the other twenty-three if you make it so. Analyze yourself to see what you are doing with your time each day. Occasionally, ask yourself :

“ How am I spending my time, my energy, and my money ? What kinds of books am I reading ? What magazines am I reading most ? With what types of people am I spending the most of my time ? What am I doing to make my health better each day, or what am I doing that might be undermining my health ? Am I enlarging my personality in the ways that I know it can be enlarged ? Am I giving myself self-discipline ? Am I gaining poise ? Am I developing better judgment ? In what ways am I not cooperating as I should ?

“ What am I doing to become more of a leader among my friends, and in my community ? Am I efficient in my work—whether it is school or a job ? Am I dressing with taste, or am I dressing in a manner that is unbecoming to me rather than attractive ? Am I thinking along the lines of success, or of failure ? Am I allowing the habit of indifference to determine my life course, or am I following a definite, progressive objective with enthusiasm ? ”

When you have answered these questions for yourself, and discovered the reasons for those that are not positive, then

translate your answers into ACTION. Do something about them !

TO THINE OWN SELF BE TRUE

Be thou familiar, but by no means vulgar.
The friends thou hast, and their adoption tried,
Grapple them to thy soul with hoops of steel ;
But do not dull thy palm with entertainment
Of each new-hatch'd, unfledg'd comrade. Beware
Of entrance to a quarrel ; but, being in,
Bear't that the opposed may beware of thee.
Give every man thine ear, but few thy voice.
Take each man's censure, but reserve thy judgment.

Costly thy habit as thy purse can buy,
But not express'd in fancy ; rich, not gaudy ;
For the apparel oft proclaims the man ;
And they in France of the best rank and station
Are most select and generous chief in that.
Neither a borrower nor a lender be :
For loan oft loses both itself and friend ;
And borrowing dulls the edge of husbandry.

THIS ABOVE ALL—TO THINE OWN SELF BE TRUE ;
And it must follow, as the night the day
Thou canst not then be false to any man.

—SHAKESPEARE, "Hamlet"

UNIT 6—PART 2

A SCIENTIFIC STUDY OF YOURSELF

*The wisest men that e'er you ken
Have never deemed it treason,
To rest a bit—and jest a bit,
And balance up their reason ;
To laugh a bit—and chaff a bit,
And joke a bit in season.*

—AUTHOR UNKNOWN.

“WHAT, in your judgment, is the order of importance for success of the following characteristics—health and integrity taken for granted?”

personality

intelligence

appearance

capital

relatives

hard work

education

imagination

friends

luck

Mr. Edison was asked this question, and his answer was:
“*Intelligence, first ; and next in importance, imagination.*”

You may or may not agree with Mr. Edison, but before you answer the question for yourself, do some thinking about each characteristic.

WHAT IS THE NATURE OF YOUR INTELLIGENCE ?

In Part 1 of this unit you have read much about analyzing yourself from the standpoint of your daily habits, your actions, dress, speech, etc. Not much was said about determining the degree of your “native intelligence”; or analyzing the nature of your INHERENT ABILITIES.

SCIENTIFIC MEASUREMENTS

In our democratic desire to give everyone an education we have sometimes forgotten to take into consideration the fact that all men and women are not created *alike* even though we may believe they are created equal. Some persons have aptitudes, interests, and intelligence for one particular kind of work, or vocation; others, the aptitudes and the intelligence that another type of work requires.

In an effort to determine the nature of one's intelligence, abilities, and aptitudes from a *scientific* point of view, rather than from opinion or chance, psychologists and educators have in recent years devised a system of measurements spoken of as "psychological tests." These tests are the result of hundreds of thousands of experiments that have been made with individuals of all ages and in all kinds of vocations. The tests are *not* a criterion for all the ills and problems which arise when one is confronted with the problem of choosing a vocation, but they are aids that greatly help one to *know* what his capacities and limitations are.

TYPES OF TESTS

Many books have been written on psychological tests. In this unit on "Analyzing Yourself," it is our purpose to explain only briefly some of those tests most commonly used. These are: 1. Intelligence tests; 2. Aptitude tests; 3. Interest tests; 4. Personality tests; 5. Social Intelligence tests; 6. Achievement tests.

INTELLIGENCE TESTS

Intelligence tests are designed to measure the individual's *mental ability*, or native intelligence—his *capacity* to learn, regardless of the rating that he gets on an achievement or information test in any one or a number of subjects. They do

not aim to measure the personal qualities or the education of an individual.

Intelligence has been defined in scores of ways. The commonest features of the various definitions are :

- (1) the ability to adapt oneself to novel situations ;
- (2) the ability to carry on the higher processes of thought, especially abstract thinking ; and
- (3) the ability to learn.

Probably the most valuable service that the intelligence test affords is to help us gauge, or direct, or choose, or find that form of vocation that is within our RANGE of intelligence, so that we do not attempt that which is *beyond* our mental capacity, or be satisfied with that which is too far *below* our possibilities.

APTITUDE TESTS

Aptitude tests are designed to measure one's native aptitude—his natural capacity for a particular subject or art. For instance, an individual may think that his interests lie in the field of business. In this case, a Business Aptitude test would show him how he scores in certain business situations as compared with many other individuals who are making a success in business.

There are various kinds of aptitude tests, such as "Teaching Aptitude," "Selling Aptitude," "Mechanical Aptitude," "Musical Aptitude," etc., each of which has been carefully tested and its validity fairly well established.

INTEREST TESTS

Interest tests are designed to measure the individual's natural interest in certain vocational fields, subjects, arts, skills, and are today thought to indicate his possibility of achievement in the direction in which his strongest interests lie.

"For the purpose of the interest test it is assumed that a

man will be more effective in his vocational career if he is engaged in work that he likes more than if he is forced to do a great many things that he dislikes.

. . . It is possible with a fair degree of accuracy to determine by this test 'whether one would like certain occupations or not. The interest test is not one of intelligence or school work. It measures the extent which one's interests agree or disagree with those of successful men in a given profession.' Strong, Dr. Edward K., Jr., author of *Strong Vocational Interest Test*.

PERSONALITY INVENTORY

In addition to the mental and physical diagnosis of the individual, there is a third important factor—that of the emotional nature. High intelligence and adequate physical equipment can both be lessened under strain of emotional maladjustment; *i.e.*, where there is doubt, fear, worry, lack of confidence, or emotional instability.

To aid the individual to get a fairly clear picture of his emotional nature, personality or emotional stability tests have been devised. These tests give the individual the measurement of such aspects as (a) neurotic tendencies—if there are any, (b) self-sufficiency, (c) whether he is an introvert or extrovert, and to what degree, (d) a measure of dominance and submission; *i.e.*, whether he tends to dominate others in face-to-face situations, or whether he is submissive, as compared with average normal individuals, (e) how he adapts himself socially, (f) the degree of his poise and self-control.

The emotional tests, when properly interpreted, aid the individual to get better acquainted with himself, and to eliminate some of the traits that may be hampering him.

SOCIAL INTELLIGENCE

The social intelligence or social adjustment tests attempt to measure the degree to which one has successfully adapted

himself to his social environment. Such aspects as, judgment in social situations, recognition of the mental state of the speaker, observation of human behavior, a sense of humor, etc. are considered measurable.

ACHIEVEMENT TESTS

The achievement tests are designed to measure the individual's fund of information, the degree of skill that he has developed in a given time, or the progress he has made in any one or a number of subjects. Periodic examinations in school, typing tests, and competitive try-outs, etc., may be thought of as forms of achievement tests.

ARE THESE TESTS OF VALUE

You occasionally may have heard or read criticisms of the value of psychological tests. For the most part, such criticisms are made by those who know little about them, or whose experience in the use and interpretation of psychological tests has been confined to a very limited field of testing. Unless one does understand the validity, the history, the reasons, etc., back of these tests, and their relationship one to the other, he cannot comprehend the real questions involved in such measurements any more than a layman can understand and interpret the X-ray picture.

We can, in justification of psychological tests, say this: that competent psychologists believe that psychological measurements are of great help in analyzing and in helping one to better understand his capacities and limitations; his aptitudes and interests; his emotional status, and his problems of social adjustment.

If a person has the composite picture before him of his occupational interests, his emotional status, his intelligence, his "helping" and "hampering" personality traits, and of his aptitudes, and if he has the help of a trained psychologist to

make an impartial and understanding interpretation of the composite results of the tests, surely he will see himself and understand himself better than before.

SKILLFUL INTERPRETATION NEEDED

It is true, however, that these tests are probably of little value when given "wholesale" to groups, or when given by one who is not trained and experienced in administering the tests and interpreting them. The need of skilled interpretation for each individual is apparent.

The educational, vocational, or personnel counselor who is called upon to give this interpretation should have a scientific and thorough understanding of the general principles of psychology, a technical understanding of the various types of psychological tests and of their uses and purposes. He should be skilled not only in administering and scoring tests, but also in the evaluation of each test alone, and in the interpretation of the composite picture as revealed in the compilation of the results of all the tests given to the individual. He should know the requirements of the different vocations and social situations so that he may help the individual better adapt himself to the problems he has to meet. And he should have a practical knowledge and understanding of human nature that he may interpret the test scores in the light of the type of individual with whom he is dealing.

If you are interested in psychological measurements, you will find many helpful books listed in the bibliography of this unit. And if you are interested in taking some of these measurements, talk to a qualified, university-trained psychologist about them. The qualifications for one who is competent to give and interpret these tests are high. There are, however, an increasing number of psychologists, vocational, educational, and personnel counselors who are capable, and who are accredited by recognized educational institutions.

GRAMMAR, PUNCTUATION

It is not possible, in this text, to give any of the standard psychological tests, but we have inserted two achievement tests; one dealing with grammar, and one with punctuation to give you some idea of this field of testing, and at the same time to enable you to check yourself in some essential phases of grammar and punctuation.

ESSENTIAL NEED OF ENGLISH

One of the essential needs for a general education, no matter what vocation you are in or what you are going to take up—whether it be that of lawyer, doctor, stenographer, electrical engineer, bookkeeper, or mechanic,—is to know how to speak and write good English. To use poor grammar in this day and age, is to advertise to the world the fact that, even though you have been in schools, you haven't learned how to speak your own language. What you say tells what you are. Correct English is the daily evidence of your education, your culture, and your intelligence.

The following diagnostic test in grammar may be called an achievement test; that is, it will indicate, in a limited way, your standing in that subject. The sentences deal with the most common forms of mistakes that are made; there are none that are "tricky." Anyone who daily speaks and writes good English should be able to score a high grade on the test.

DIAGNOSTIC TEST ON GRAMMAR

With your pencil put an X sign before all sentences which you think are correct; before those which you think incorrect write the O sign. After you have completed this test, check with the key on page 178 and indicate your score at the bottom of the test.

Remember you are doing this for YOURSELF. It will do you no good to be "unfair" to that self. No one but you is con-

cerned about this. When you find the part of grammar in which you are the weakest, get help from a teacher, or study it out by yourself. Don't be defeated by so small a thing as the use of an incorrect word, when such a weakness is so easily overcome.

- 1. Neither of them like music.
- 2. The river has overflowed its banks.
- 3. Miss Johnson was the strictest of the two teachers.
- 4. She had ate all the apples.
- 5. The field presented a luxuriant scene.
- 6. I will do that real soon for you.
- 7. We bought 6 ten-foot posts but when they were built into a fence they were only six foot tall.
- 8. A package came by mail to Helen and I.
- 9. Give it to whoever will take it.
- 10. It was a flattering complement that she had paid to her.
- 11. The former of the six was chosen.
- 12. We gave the man good advise and sent him away.
- 13. The horse drug the boy many yards.
- 14. Who would you like it to be ?
- 15. It was neither you nor he.
- 16. It surely ought to be them.
- 17. He is my pardner in the business.
- 18. He dove into the water.
- 19. Between you and me, I am sure he was wrong.
- 20. The one judges' decision was contested.
- 21. The captain, together with his passengers, was lost.
- 22. Ten scores of people went down in the storm.
- 23. Her four sons-in-law were there.
- 24. Misses and children shoes are sold at a discount.
- 25. The next two year's styles are to be different.
- 26. He ate healthy foods.
- 27. I wish to greatly reduce the payment.
- 28. We have only been gone three days.
- 29. The continuous roar of the motors in the huge ocean liner assured us of speed.
- 30. This present is for you and I.
- 31. Further than that, I haven't any thing to say.

- 32. Marba didn't seem so enthused as Lydia about the lesson.
- 33. He read the whole book entirely through.
- 34. Outside of the schoolroom all work must be perfect.
- 35. Every boy should have a good dog ; they are very good companions.
- 36. He and she live there.
- 37. The child drank all the milk.
- 38. The man felt uncomfortably.
- 39. I feel bad.
- 40. We girls are going. Will you go with us ?
- 41. She is better than him in athletics.
- 42. You and her are much alike.
- 43. For whom is this ?
- 44. Who did you want Mrs. Mardson to be in the play ?
- 45. Whom did you say he was ?
- 46. If you had your wish, who should you like to be most ?
- 47. The house, the born, and the trees were blown over.
- 48. I wish to reduce the payment.
- 49. No white man and no Oriental believe that story.
- 50. He don't understand all that you say.

....Score

(Your score is determined by multiplying your total number of correctly checked sentences by two.)

DIAGNOSTIC TEST ON PUNCTUATION

Your score on the following test will show you to what extent you need a study of punctuation ; your mistakes will tell you in which parts you are the weakest.

With your pencil put an X sign before all the sentences which you think are correct ; before those which you think incorrect, write the O sign.

After you have completed this test, check with the key on page 178 and indicate your score at the bottom of the test.

- 1. Occasionally has two c's, two l's and only one's.
- 2. "The cost of education is not great, considering it's value," said the speaker.
- 3. The girl, who contemplates purchasing white shoes, should not miss this sale.

- 4. The No. 67s are there on that shelf.
- 5. Next Monday, August 23, the Junior Class will give the annual dance.
- 6. The length of the wire fence was 5,762,842 feet.
- 7. I wont argue with you, but I am sure you are wrong.
- 8. To be very frank about it I should like to remain here.
- 9. I told sister that your friend wrote to Father about the position.
- 10. My uncle John is a friend of your mother.
- 11. You will be judged by the finished product, not by your notes.
- 12. If you do without it, however, we think you are acting un-
wisely.
- 13. "Have you," said Bill, ever been to the Country Club here"?
- 14. Among the things offered for sale to our own salesmen, clerks,
office workers and managers are these bargains in tennis
rackets.
- 15. Both Mr. W. Allen, Sr., and Mr. W. Allen, Jr., are associated
with Mr. Arnold, Sr.
- 16. We have allowed you full discount; namely, 10% for cash.
- 17. Stop for a minute and ask yourself this question: "Am I
getting all that I can out of this course."
- 18. One rule to be remembered for the use of the hyphen is as
follows: Always hyphenate words between syllables.
- 19. He asked me "Where I should be today."
- 20. "Have you," said Bill, "ever been to the Country Club
here?"
- 21. Mr. Morgan who is a good man was seriously injured today.
- 22. We feel sure gentlemen that you will have no trouble in
disposing of your stock.
- 23. Both Mr. Allen Sr., and Mr. Allen Jr., are associated with
Mr. Arnold, Sr.
- 24. "All night long," said Vivian, "I heard her say, 'Help, come
here!'"
- 25. We have given you the entire amount, namely, all the cases
we have.

.Score

*score is determined by multiplying your total number of
correctly checked sentences by four.)*

NOT A COMPLETE STUDY

The entity called "YOURSELF" is a very important business. This particular study of analyzing such an "important business" is not a complete one—not a "searchlight revealing all the world," but rather a small light to guide you into the larger field of study.

After you have made a constructive analysis of yourself, after you have determined what your latent possibilities and capacities are, after you have made a written inventory of your strong and weak points, then you must begin the real problem of eliminating the habits that handicap progress. Inasmuch as you cannot destroy your bad habits by force, then you must develop habits that promote progress and let such habits replace those that are a handicap. Remember that other people have had the same problems, and their experiences, their thoughts, and their advice, will help you in solving your problem.

Terentius says: "This is a wise maxim:—take warning from others of what may be to your own advantage."

SELF APPRAISAL SCALE

The outline on the following page is designed to help you appraise your value to the organization by which you are employed. Refer to it from time to time and make note of significant points.

178 HOW TO DEVELOP PERSONAL POWER

CONSIDER YOUR JOB. When appraising yourself be sure to have clearly in mind precisely what you are employed to do, what your duties and responsibilities are.

1. What evidence (such as production records, if they exist) is there of the quantity and quality of your work ?
2. What weaknesses do you have to correct or watch in yourself ?
3. What parts of your job do you do particularly well ?
4. In what parts of your job are you not fully satisfactory ?
What are the reasons for this ?
5. In what respects have you tried to improve yourself in order to increase your value to the organization ?

KEY FOR DIAGNOSTIC TESTS

Grammar Test, on Page 174

1. O	18. O	35. O
2. x	19. x	36. x
3. O	20. O	37. x
4. O	21. x	38. O
5. x	22. O	39. x
6. O	23. x	40. x
7. O	24. O	41. O
8. O	25. O	42. O
9. x	26. O	43. x
10. O	27. O	44. O
11. O	28. O	45. O
12. O	29. x	46. x
13. O	30. O	47. x
14. O	31. x	48. x
15. x	32. O	49. O
16. O	33. O	50. O
17. O	34. O	

Punctuation Test, on Page 175

1. x	14. O
2. O	15. x
3. O	16. x
4. O	17. O
5. x	18. x
6. x	19. O
7. O	20. x
8. O	21. O
9. O	22. O
10. O	23. O
11. x	24. x
12. x	25. O
13. O	

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DISCOVERING YOUR JOB

I. Discover	YOUR	Capacities	Aptitudes
		Limitations	Interests

2. Analyze YOUR Employment Opportunities

3. Choose YOUR Vocation
Occupation
Position

4. Develop YOUR Knowledge Skill

5. Find **YOUR** Location **Work**

6. Make ADJUSTMENTS FOR	Progress Achievement Happiness
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UNIT 7—PART I

DISCOVERING THE WORK YOU ENJOY

*Happiness lies not in the mere possession of money ;
it lies in the joy of achievement, in the thrill of crea-
tive effort.*

—FRANKLIN D. ROOSEVELT.

EVERY year millions of men and women change their jobs because they do not find happiness in their work. It is conservatively estimated that not more than three people out of ten in the United States are permanently employed in the type of work which they like best to do. Seven people out of ten, on the average, would perhaps change to some other occupation if they had the opportunity to do so. The result is that the majority of people neither get much joy out of their work nor do they give to society their most valuable production.

The happiest job in the world for you will be found in that field in which you will be able to best EXPRESS your real self—your natural interests and aptitudes ; your mental and physical abilities ; your personality—and at the same time most efficiently maintain your station in society. “Find your happiness in your work,” said the sage Elbert Hubbard, “or you will never know what happiness is.”

Life may be likened to a road. For the average person there are many roads open—smooth roads, rough roads, alleys, and highways. Each is a passageway leading in a certain direction. Some lead to dwarfed and narrow lives of obscurity ; others to the extensive valleys of mediocrity ; and a few lead to the heights of life, giving their travelers not only the fruits of

real achievement, but genuine joy and satisfaction along the entire journey.

VOCATIONAL GUIDANCE

In traveling along the road of life, a person is often in need of guidance at each fork in the road. Those who have traveled the road before may be able to give this guidance—may be able to help him find the best, easiest, and quickest road, and to stay on it. Vocational guidance has been defined as the “giving of information and advice, and the direction of experience with regard to choosing an occupation, preparing for it, entering it, and progressing in it.”

In this unit I shall try to give information which will help the individual to help himself in the choice of a vocation, and also help those who, already having chosen their vocation, are looking for ways of *furthering* their progress in their chosen work.

THE AGE OF OPPORTUNITY

A short while ago I was asked to speak to a group of young men about this problem of choosing a life work. Before the lecture one chap, about, twenty-three years of age, came to me and said:

“I don’t believe one can choose his vocation today. I believe we are just lucky—unless we have ‘pull’—if we get anything worth while. There aren’t opportunities now as there used to be when the country was undeveloped and competition less, and one had the chance for exploration, for building, and for discovering.”

In answer to that I let him read the statement that there are 557 major occupational groups, and over 25,000 single occupational designations in the United States from which to choose a life work. He said he had not realized that there were vocations other than law, engineering, medicine, teaching,

business, "some pick-and-shovel and other back-breaking jobs."

This young man's statement indicates the idea about vocations that thousand of persons have. As our civilization becomes more and more complex, the choice of a life work necessarily becomes more difficult. A century ago it was a simple process to make the rounds of all the trades and the professions, and to decide from this casual personal contact just what one wanted most to do. Today, however, that is impossible. One could hardly be expected to personally contact one occupation in each of the 557 major groups, let alone look into 25,000 different kinds of jobs.

WASTED HUMAN EFFORT

Young people are not the only persons who need help in the solving of this problem of choosing a vocation. In the adult education classes of public evening schools we find men and women as old as forty-five and fifty (sometimes older) who are still wondering what they want to do; still aimlessly trying to find the vocation or work in which they will be happy. For years many of them have been plodding along, day after day, doing, unsatisfactorily for the most part, work which they disliked. Some of them have drifted from one job to another, fortunate to have any work at all to do.

When I have asked many persons why they were attending evening school, often I have received this reply:

"Oh, I don't know; I just thought may be I might find something that I would like to do."

"What would you like to learn? What would you like to do?" I have asked them.

"Oh, I don't really know. What would you suggest? I am taking a class in accounting now."

"Do you want to be an accountant?"

"No, but the teacher of that class looked interesting, and I thought I might be able to use it sometime, in something that I might happen to drift into."

TO GET THE BEST RESULTS

It isn't probable that one would just drift into that work for which he is best suited, is it? When a contractor is given the contract to build a house, he doesn't expect the materials of that house to drift into the proper shapes and forms. Plans must be studied; outlines made; blueprints carefully drawn; everything must be **PLANNED** if a successful result is to be expected. There isn't a successful manufacturing plant that doesn't have a definite program to follow—some **PLAN** that works with a certainty. The so-called "luck," "getting a break," "having a chance," "waiting for a ship to come in," etc., are too uncertain for one to depend on in determining his life work.

If you are confronted with the problem of selecting or furthering a life's work, realize that it is not going to be determined successfully by "just looking into a few occupations." In facing the problem of choosing your vocation and furthering your progress in it, you are face to face with one of the biggest tasks of life itself. Why not at least give it the consideration and thoughtful care and investigation that is given, for instance, to the construction of a well-planned house?

No person is permanently happy in life until he finds some avenue for the natural expression of his ego—his desires, his ambitions, his likes, his dislikes, etc. If he is not able to express himself during his active working-hours, then he must find some avocation or activity outside of his work which will provide an outlet for the expression of his pent-up interests. Otherwise, complexes and inhibitions are likely to be the result.

OTHERS CAN'T CHOOSE FOR YOU

Many times in talking with students I have asked them what occupation they desire to make their life work, and often I have received a reply something like this:

"Oh, I don't know, Father (or it may be Mother) wants me to be a doctor, but I don't know what I want to do. I guess I'll try to please him."

The tragic failures from this attempt to fit into a "pattern" made by some one else are, as you know, too numerous.

The other day I was talking to a well-known psychiatrist about a young attorney who had just been sent to a sanitarium to be treated for a "mental illness." This young man had an unusual amount of native intelligence and ability, but after having been forced, for twenty-one years, into a pattern of behavior formed by his mother as the ideal for her son, he was suffering a serious mental disorder.

Had this mother used her energy to discover the natural expressions, tendencies, or aptitudes of her son, rather than having endeavored to mold him into her pattern, and had she helped him to direct his purposes, his motives, and his natural instincts and emotions into constructive channels of expression, this catastrophe would probably have been averted.

I am not implying that everyone who is not fitted for that vocation in which he finds himself may become "mentally ill," but we do know that much unhappiness is caused by parents dogmatically trying to make their children live the life that they, the parents, choose for them. If parents will take the right attitude, they, above all others, often, can do much to help their child find that occupation in which he can EXPRESS himself.

ADAPTING YOURSELF

As a general rule, every individual can adapt himself successfully, and happily, to several different things. The popu-

lar notion that somewhere there is just the right "square hole" for the "square peg," and just the right "round hole" for the "round peg" has been exploded. Common sense tells us that both the holes and the pegs can be adjusted to a considerable degree by training the emotions, interests, and attitudes. But when, for instance, a father who has always thought he wanted to be a surgeon, decides that his son is going to be a surgeon, even though that son has no aptitude nor interest for such a profession, the consequences of such action may be serious. Self-expression is truly a requisite for happiness, and when anyone is compelled to fit himself into a vocational pattern utterly against his nature, he will certainly find little or no chance for self-expression in his work.

Time and again, I have had men and women in the adult classes come to me and say, "I am twenty-five (or twenty-one, or thirty, or forty, etc.) years old. I have no particular talent, no special bent or interests, no special training. What shall I do?"

Everyone who is normal has interests; everyone has aptitudes. I have found, time and time again, that such persons simply haven't known how to analyze themselves, to know what their interests and abilities are.

IMPORTANT GUIDEPOSTS

If you would make a happy choice in the selection of your life work, look well to this guide given to you by those who have made a study of vocational guidance.

FIRST STEP

Make a written analysis of Yourself :

- (a) Your strong points and how to use them best,
- (b) Your vocational aptitudes and how to develop them,
- (c) Your weaknesses and how to overcome them,
- (d) Your interests, ideals, desires, and capacities.

Have you stopped to think whether you like mental work better than handwork? indoor work better than outdoor work? planning work rather than directing the operation of that work?

Do you find that you are happier, more contented, doing analytical work than you are doing active work? Do you like work that is routine—scheduled just about the same every day—or do you like creative work—something that demands a different angle of thought each day?

Do you enjoy working alone better than you do with people? Do you enjoy working with ideas, or do you like to work with things? Do you like to work out details, or do you prefer to have no details?

Do you work slowly or do you work rapidly? Are you deliberate in your thinking and actions, or are you impetuous? Do you get angry slowly, or do you "fly off the handle" at little things?

Are you persistent or changeable? Are you patient or impatient? Are you rather timid or are you aggressive? Do you think logically, or are you rather emotional? Are you pessimistic or optimistic about things? Are you likely to be credulous, or do you think yourself rather shrewd?

If you conscientiously answer these, and similar questions, you will be "analyzing yourself vocationally."

SECOND STEP

Your second step is a definite knowledge of occupational information within your vocational range—the requirements, compensations, and opportunities open to you in the workaday world.

In your study of world occupations you will find—as previously stated—there are more than 25,000 different kinds of occupations. To study all of them thoroughly is, of course, an impossible task for one individual in the relatively brief time

OCCUPATIONAL HIGHWAYS

COM-MERCE	INDUS-TRY	AGRI-CULTURE	SOCIAL ARTS	PROFES-SIONS
Distribution Executive Advertising	Engineering Manufacturing Transportation	Scientific Agriculture Nature Animals	Entertaining Art of Music Personal Service	Scientific Research Counsels
Below are listed a few examples of occupations in each vocational group, Hundreds of other occupations might be added to these lists.				
Finance	Metal Work	Horticulture	Amusements	Ministry
Promotion	Wood	Floriculture	Exhibitions	Teaching
Merchandis- ing	Textiles	Market Garden	Sports	Medicine
Purchasing	Food	Dairy	Music V. I.	Journalism
Selling	Leather	Stock Raising	Art	Law
Advertising	Paint	Forestry	Drama	Dentistry
Managing	Paper and ink	Nursery	Vaudeville	Diplomacy
Accounting	Crockery	Landscaping	Movies	Optometry
Insurance	Transporta- tion	General Farming	Lecturing	Photography
Clerical	Oil Mining	Fisheries	Personal Services	Chemistry
Delivery	Electricity	Chickens		Drafting

which he can devote to learning about occupations for his own needs.

THE FIVE VOCATIONAL HIGHWAYS

On the other hand, the 25,000¹ different kinds of work may be classified under five main headings: (1) commerce, (2) industry, (3) agriculture, (4) social arts, and (5) the professions. Under one or another of these main groups may be listed all the different kinds of positions.

For example, suppose you decide, from a study of yourself on the one hand and of occupational needs and opportunities on the other, that you are equipped to enter a professional career. Under the professional group of vocations we find such occupational subdivisions as ministry, teaching, law, etc. Under the occupation of teaching we find many different specific classifications of teaching positions, such as teachers of history, commerce, language, and science. Under the heading of the teaching of commerce, we find classifications such as teachers of bookkeeping, shorthand, typewriting, etc.

If a person feels that his vocation lies in the professional or in the industrial field, he must choose a particular OCCUPATION from that field, and then choose specifically the one thing he wishes to do from the many kinds of work that are included in that occupational scope.

If you have two clear, clean-cut pictures before you—(1) a searching analysis of yourself on the one hand, and (2) a definite knowledge of world occupational needs and opportunities on the other—you are ready to consider the next step in the selection of your life work.

THIRD STEP: THREE CHOICES

For the third step in the selecting of your life work, three important choices should be made—in the following order:

¹ Refer to Page 190.

First, select the main vocational group to which you are best adapted by training and interest—commerce group, for instance.

Second, choose an occupation which is within your range of interests, capacities, and aptitudes—office work, as an example.

Third, out of the occupational group within your range, select or choose the specific type of position or job to which you are to devote yourself—accountant, as an example.

THE BASIC PRINCIPLES

Keep before you the outlines on pages 181 and 190; follow them as your guides, in the logical order indicated, until you are able to bring your vocational problem within a comparatively limited range of choices.

People in nearly every section of society have a feeling that certain occupations are in themselves "best." For example, the professions, as a class, have often been thought of as the most respectable. Why? Because of our mistaken ideas about respectability. Even in our country, some people have the foolish idea that a "white-collar" job is more respectable than one that requires overalls. The best position for you is that for which you are ADAPTED and trained, whether it be a contractor or mechanic in overalls, or a bookkeeper or executive with a white collar.

OCCUPATIONAL INFORMATION

Accurate, organized, classified vocational information is one of the most recent contributions to the field of vocational guidance, although as yet it is incomplete so far as some occupations are concerned.

In the bibliography at the back of this unit you will find a list of recent books on vocational information. If these do not cover the subjects in which you are particularly inter-

ested, it is suggested that you confer with your librarian or vocational counselor about recent monographs or magazine articles and books in the field of your special interest, as much occupational information material is now being published in periodicals.

THE ROAD TO FAILURE

The average person usually determines his work merely by chance. As soon as he is old enough to go to work, he looks around for a job, and unless teachers, parents, or friends have helped to prepare the way, he usually seeks the first job at hand, no matter what it is.

I recall a conversation with a young man who was just awakening to his possibilities. He had spent seven years in his first job. He said that the day after he graduated from high school, he took a car downtown and got off at the first big office building to which he came. His only vocational plan was to canvass every office in the building for a job. As it happened, the first office he entered was that of a firm doing a small wholesale business. Without going any farther, he secured employment and was assigned to an unimportant clerical position, in which he had remained for seven years.

FINDING A LOCATION

No one should think of building a beautiful home or an important business block without carefully selecting an appropriate and advantageous site. In building a life career, isn't it just as important to make a wise selection of the geographical location in which you are to devote your major life activities? That location can hardly be determined intelligently without first-hand information. Therefore, it is vitally important that the young person about to determine his life work should bend every effort to take advantage of all the information covering a wide range of the country. One should

visit (through books, maps, by talking to others, United States data, etc.), with an exploratory attitude and an open mind, not only his own city and state, but the principal highways and byways of the nation, and of the world.

One of life's greatest tragedies is the individual who devotes most of his lifetime working in a location not to his liking, trying always to save enough money to spend his last years, in a place where he has always wanted to live, only to die within a brief period after he has accumulated sufficient funds to make the change.

BUILD WELL ON PAPER FIRST

"Visions harden into facts." When you reach the age of fifty or sixty you will probably look back and see that almost every major event in your life has been the result of decisions made at that vitally important cross-roads where your life's work was decided upon. Besides it almost every other choice, save possibly one (choosing your life partner), is relatively unimportant. Nearly all that we are permitted to do in life, to give to life, and to get out of life, is influenced by this one decision.

THE MARKET-PLACE¹

I would shop with you in the market-place of Life.
Together let us buy the secret of the stars ;
The perfume of souls ;
The wine of sweeter worlds ;
A painting or two of dreams
Sketched by immortal hands ;
A cloak of snow-chaste charity ;
A few books from the Library of the Heart ;
A poem or song drawn from the air ;
A coverlet of rest from the loom of night ;
A jewel from the casket of Truth ;
A tapestry woven of heart-throbs.
Passions, and sweet regrets ;
A lamp with the inextinguishable light of Love !
A few shoes of adventure ;
A top-coat of celestial awe ;
And a psalter of human praises ;
And then, let us pay for it all
With the uncounterfeited coin of contentment.

—EDWIN LEIBFREED.

¹ "The Man of a Thousand Loves." By permission of the author.

UNIT. 7 — PART 2

PROGRESS, PROMOTION AND HAPPINESS

Nothing is really work unless you would rather be doing something else.

—SIR JAMES BARRIE.

It is not wise to rush—without having given sufficient study to the various vocations, and without having made an adequate analysis of yourself—the decision on the choice of a life work; but it is necessary to ACT when all the important information is at hand! Often we cannot be certain of our choice, but if we have thoughtfully and carefully endeavored to discover the true motive of our lives, we may go forward with greater faith in the outcome.

I am reminded of a certain man who spent a great deal of time, after graduating from college, in trying to find just the work he thought he wanted. He tried at least a dozen different jobs, remaining on each for only a short period of time. None suited him. Always he thought he wanted something else—"that he was cut out for something better." He could not make a clean-cut decision to follow one line of work and stick to it. Today, in middle life, he is without any kind of work at all—a dependent upon his family.

AN EXAMPLE OF "I DON'T KNOW"

I know persons (and so do you) who spend five or six years in one job or one profession, and then start training for another in an entirely different field, only to leave that job also for something else.

I had a student in a class who is a true example of this. She

is now about thirty-eight years of age, and is at present employed as a stenographer. Eight years ago she was, and had been for three years, a graduate nurse. She was not particularly successful, however, for she disliked the work. She didn't know just what she would rather do, but she thought she might like to teach. For four years she went to college, and after graduation secured a position teaching history. But she hadn't studied that vocation before entering it. She had in reality just heard how "easy the hours were," and had admired some of the teachers. She hadn't considered whether she had the ability to discipline a group of noisy football boys, or whether she could present the facts of history interestingly to students, and get them to respond by having them hand in their prepared work.

But these two things—disciplining and teaching—she couldn't do; and her teaching career was a marked failure. In a vocational-guidance class she began analyzing herself. It didn't take long for her to find that her natural aptitudes were in the business field. She entered business college, studied to be a stenographer, and got a position in an insurance office. Not so long ago I met her on the street. The expression on her face had entirely changed.

"Are you happy in the work you are in now?" I asked.

"Oh yes, very," she answered. "I wouldn't change places with anyone. I am doing just the sort of work that I like, and I am going to night school to become more proficient in it. You see I have thrown so many years of my life away on other things, that I must work fast now to catch up. I am sorry that I didn't know at least ten years ago what I wanted to do, I certainly would have been farther up the business ladder now."

Too many people are having to do this same thing—not use the skills that they have taken years to acquire—simply

because they are not suited for that particular work for which they trained.

A WRONG GUIDE

So often a person has an abstract idea that he wants to be a lawyer, a dentist, a doctor, a teacher, or an engineer, because he happens to admire some one who is one—or he sees them pictured in the movies with expensive office suites. He does not stop to consider all the irksome duties; all the requirements needed—both physical and mental. He does not try to analyze himself to know whether he is fitted for that type of work.

Obviously, a man with clumsy hands is not likely to be an expert dentist; a person who finds even the simple arithmetic problems hard to do will surely not be a successful civil engineer; the person who has no patience with people will not be likely to make a successful teacher; the man who likes all outdoor work and becomes irritable whenever inside, will not find bookkeeping to his liking; the woman who dislikes details should not choose dressmaking for a career.

Certainly, before one enters into training for any occupation, he should study all the requirements and all the phases of that occupation.

Don't get the idea, however, that I am advising you to leave anything alone that "comes hard." Laziness, fear, weakness, and a refusal to be constantly working toward the improvement of yourself are surely incompatible with success. Any vocation will demand, as its investment for success, your earnest cooperation, integrity, dependability, and much hard work.

MANUFACTURING AN INTEREST IN YOUR JOB

Too often when individuals find themselves in an occupation not entirely to their liking, they do nothing but complain

about circumstances having been unkind to them. They do nothing about making adjustments, either by outside interests—avocations, hobbies—or by preparing to change into another field of work.

Recently a student in one of my classes (a man about forty-five years of age) handed me a "short story" in answer to the question: "What have you done to develop an interest in the work you are now doing?" And because there is such a splendid lesson in his story, I have secured his permission to include it here, verbatim.

"A victim of circumstances seemingly beyond my control, I am still in the business in which I got my first job. I have always wanted to build, to create—to be a civil engineer, building railroad lines, bridges, dams, etc., but, alas—in stepped fate.

"So, I decided to make the best of it; do the best I could, and make a place for myself in the field in which I found myself. I soon learned that 'make believe' (constructive imagination) could have a place in my plan. As a stock clerk, I rigged up various time-and-labor-saving devices, some of them humorous, all practical. I built my bridges in the form of stock shelves, and if I had a problem, I consulted myself, as engineer, to see what should be done.

"Even today, a disagreeable task is a task best approached, by me, from an engineering viewpoint. Today is one side of a canyon; tomorrow is the other side. Completion of the task by tomorrow is the bridge I throw across the canyon! I have learned to create and maintain enthusiasm about the vocation in which fate placed me!"

Yes, it is possible to manufacture an interest in the occupation in which you find yourself, by relating it to the vocation in which you think you should be. And if you find manufacturing an interest impossible, then begin to prepare, in

your spare time, for the vocation for which you know you have the ability, aptitude, interest, and personal qualities.

In selecting your life work, there can be no substitute for complete and accurate information. Be sure that your decision is based upon an exhaustive, unbiased analysis of all the facts in your case. For every minute that you spend on a study of choosing your vocation you will be repaid a hundred times. It is not time wasted. It is necessary to understand and to have a broad knowledge of the division of labor and the primary requirements of each division.

OCCUPATIONAL HIGHWAYS OF LIFE

Turn for a moment to the chart on page 190. You note there the five occupational highways (vocations) of life—the Highways of Commerce, of Industry, of Agriculture, of Social Arts, and of the Professions. Under Commerce there are eleven divisions (occupations), and of course each of those eleven will probably be subdivided into fifty or more positions, and each one of the fifty may again be subdivided.

In which one of the “highways” are you interested? If you know that you haven’t any interest (from the standpoint of the performer) or aptitude for entertaining, then that can be struck off. If you know that you haven’t the qualifications for research work, then that need not be considered. In the same way eliminations can be made of the others until you have only the one “highway” remaining.

ELIMINATE TO MAKE CHOICE EASIER

We shall assume that that one highway is the vocation of Commerce. You will know at once those occupations listed under this division that you feel sure you cannot fill, and others that you aren’t sure of. Eliminate all the positions, therefore, which you feel you should not even attempt, and

the number left from which to choose will then be so small that your choice of one will be easier.

After you have done this, study all the aspects of that one job; understand the details of that job; know what will be required of you, physically and mentally; the number of years in school, the capital required; the family circumstances; your own ability to earn while you learn, etc. Make this study in a systematic way; don't just think about it. Follow some definite plan which lays out all the aspects of this vocation, and of your own self.

WHAT VOCATIONAL INFORMATION HAVE YOU

Your judgment in any decision can be no *better* than the *sum total* of your *information*. What further sources of information should you investigate? Why? Have you made a list of at least five of the most successful men or women in your vicinity who are succeeding in the type of work which you would like to follow? Have you referred your vocational problem to an expert personnel counselor?

"Few individuals are capable of self-analysis, and fewer can hope to dispense with the counsel and advice of the scientific vocational expert. Society does not ask that each person serve himself in that capacity, nor does it expect teachers and other professionals to make vocational guidance their side line. Thus, the vocational counselor occupies a legitimate place in the social organism."—MÜNSTERBERG, DR. HUGO, of Harvard University.

TAKE A SURVEY NOW

The following is an exemplary chart of a vocational and personal survey. Let us assume that you have chosen advertising, or bookkeeping, or stenography, or teaching, or law, etc., for your profession. Take a survey of it and of your possibilities for such a position by checking this chart.

HOW TO DEVELOP PERSONAL POWER

VOCATIONAL AND PERSONAL SURVEY

Analysis of Your Occupation (Insert name of vocation)	much	little	little	much	Analysis of Yourself
1. How much preparation and experience does it demand; general education, special education, college, night school?					1. How much of the required preparation and experience have I?
2. How much capital does it demand; cost of course; of books; of transportation; of living?					2. How much capital have I?
3. What special aptitudes (if any) are required?					3. Have I an aptitude for that particular work?
4. How much information on books, charts, data, etc., is available?					4. Do I possess the desired books and other data?
5. How much ability to express oneself in good English does it demand?					5. How much ability to express myself in English do I possess?
6. How much ability does it demand?					6. How much ability have I?
7. How much social standing does it demand?					7. How much social standing have I?
8. How much physical stamina does it demand?					8. How much physical stamina have I?
9. How much opportunity for promotion or expansion will it offer?					9. How much ambition have I?
10. How much opportunity will it give for professional growth?					10. How much do I want to develop professionally?
11. How much opportunity for social recognition does it offer?					11. How much do I desire social recognition?

SOURCES OF OBTAINING VOCATIONAL AND EDUCATIONAL INFORMATION

Check the sources which you have utilized

Visits to offices and Industries	Educational and vocational counselors	Business clubs and social activities
Part-time work and employment trials	Interviews with successful men and women	Trade and professional associations
Library, books, surveys	Personnel directors of large concerns	Group conferences; conventions
Educational and trade school catalogues	Placement and employment offices	Classes in the study of occupations
Travel, correspondence, news bulletins	Family, friends, associates	General class discussions and study.

SEEK COMPETENT COUNSEL

You would not start on a trip through an unknown country without getting the best available counsel about the road over which you might have to travel, the destination, the accommodations, the people, and the language. You would seek the advice and counsel of a doctor if you were ill. Likewise, you would probably not think of going into an unknown commercial venture without consulting a banker; or of entering a lawsuit without the counsel of an attorney.

Is not a life career much more important than the material concerns of the moment? You have only one life to live; no pains, effort, or expense should be spared to make it the most successful career you can possibly attain.

COMPILE INFORMATION FOR YOURSELF

From the extensive bibliography given in connection with this study, compile a list of the books, magazines, magazine articles, catalogues, and other available data related to the particular line of work in which you are interested. Add to this compilation an outline of all information available about

the particular occupation or occupations which you wish to consider as your life work.

You may find your greatest inspiration—in your search for a happy, serviceable career—in the experiences, or biographies of persons who have succeeded, or who are now succeeding in the field of work which you hope to follow.

FIRST-HAND INFORMATION

Personal conferences with successful men and women in the various fields which you are considering should be part of any guidance program. Usually, it is difficult to find a layman in business who will confine himself to the type of conference desired, unless he is forewarned by the instructor or counselor. Before you ask a busy person to give you his time for a personal conference, you should prepare a written list of specific questions and topics about which you desire information.

OUTLINE FOR SPEAKER

A suggested outline for a lay speaker asked to present a discussion of a vocation before a round-table group, might include such points as :

1. Purpose of the vocation to be discussed.
2. The exact nature of the vocation and its service problems.
3. Preparation, experience, and skill required ; how may they best be procured ?
4. Personal qualifications best suited to the vocation.
5. Opportunities, rewards, advantages, and limitations ; disadvantages that may be anticipated in the field.
6. Nature of the environment in which the worker will find himself.
7. A brief biographical sketch of a few of the leaders in

his particular field, indicating the principal causes for their success, and the reaction of the occupation upon their lives.

8. A brief outline of the speaker's own experience, training, recommendations, and suggestions.

SUMMARY

The following guide is a summary of what has been said in the preceding pages; it is, in other words, a summary of that which has been learned through the experiences of hundreds of people.

1. *Make a Written Analysis of Yourself on Paper.*

- (a) Your personal inventory—are you a mental worker? a manual worker? etc.
- (b) Your ideals, dreams, interests, desires, and capacities.
- (c) Your vocational aptitudes and how to develop them.
- (d) Your strong points and how to develop them.
- (e) Your weaknesses and how to overcome them.

2. *Analyze World Occupational Problems, world needs, and employment opportunities all over the country, as well as local conditions.*

3. *Choose:*

- (a) Your vocation
- (b) Your occupation
- (c) Your situation

4. *Procure Specialized Training in Your Chosen Vocational Field* and develop skill that will prepare you for the highest achievement in that field.

5. *Find the Geographical Location* offering the widest range of advantages you desire; then start work in your chosen field.

6. *Carefully Test Yourself for Efficiency, Happiness, and Opportunities* in your chosen field; continue to study and to make the adjustments necessary for progress and promotion.

YOU ALONE CAN MAKE THE CHOICE

Do not let anything that you may have heard about a particular occupation keep you from considering it. Investigate it **YOURSELF**; find out about it for yourself. Just because one person is a failure in one field is no reason why **YOU** should be a failure in that position.

No one else should be permitted to *choose* your vocation for you. All anyone else may do is to help you to *discover* your own aptitudes; point out to you the many vocations, the many occupations in each vocation, and the many jobs or positions in each occupation. Then **YOU** must choose; and that choice must be accompanied with action and a determination if you hope to succeed!

A career is **ALWAYS IN PROGRESS**. When one has chosen his occupation, then comes the problem of furthering his progress in that occupation, of finding ways and means toward greater efficiency, and toward greater accomplishment.

SIX RULES FOR SUCCESSFUL WORK, as outlined by Mr. Edward A. Filene, of Boston, Massachusetts, are:

First, make your plan in **WRITING**. The act forces you to be clear about your purpose. If you merely mull over the plan in your mind, all sorts of loopholes in your logic will escape. Most of us do not realize how foggy our ideas are until we try to write them down in clear, simple sentences.

Second, **COMPARE** the plan with the methods of the most successful men. The slavish imitation of other men's plans is rarely wise, but it is always wise to check your own plan against plans that other men have followed successfully when they faced similar problems.

Third, have the plan **CRITICIZED** in advance by those it will affect. Those affected by your plan will inevitably criticize it after you put it in operation. They may find flaws in it. If you can get them to find the flaws before you begin work,

you may save yourself many mistakes. And men who have been advised with about your plan are more likely to be friendly to its operation.

Fourth, put the plan into OPERATION. Otherwise, it remains merely a daydream.

Fifth, see that it KEEPS itself in operation until revoked. Until your plan keeps in operation automatically, you have not really organized it.

Sixth, keep the plan OPEN TO REVISION, but do not allow it to be changed except after the most careful reasoning. You must not keep digging up your beans to see if they are growing. Be open-minded about your plan, but remember that a mind can be so open that it is draughty. The best minds have swinging doors rather than open doors. They open for a draught of fresh information in order to close on a decision, to be gladly opened again when the decision needs to be revoked.

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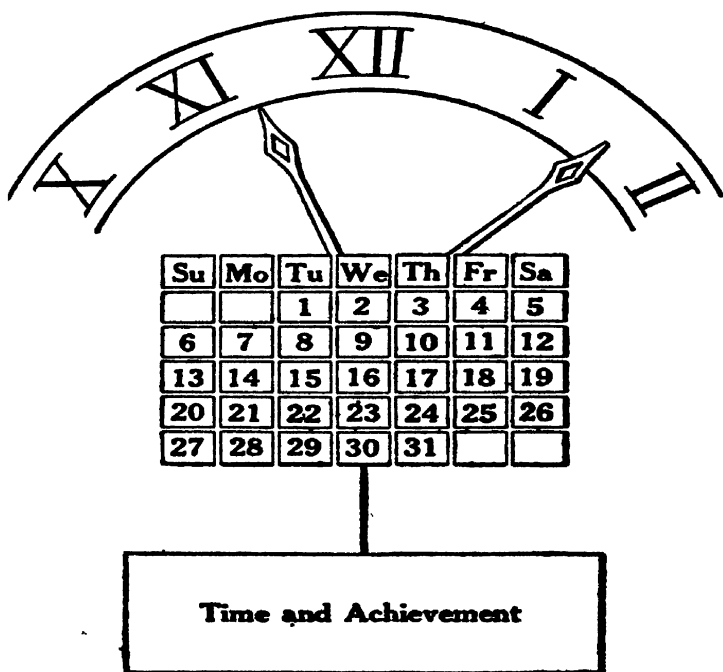
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UNIT 8

CHARTING YOUR PROGRESS



UNIT 8—PART I

MOVING YOUR FUTURE FORWARD

The secret of success is constancy of purpose.

—DISRAELI.

The Average Person's TIME	One DAY contains 1,440 MINUTES	One WEEK contains 168 HOURS	One YEAR contains 8,760 HOURS
Work	480	40	2,000
Sleep	480	56	3,000
Meals	180	21	1,060
Recreation?	120	14	700
SPARE TIME	180	37	2,000

TIME underlies everything we do. It is highly important in the organization of all our activities, and its use—wise or foolish; planned or haphazard—reveals an index to our character.

Time is no mere artificial device to help us keep dinner engagements; rather, since there is a physical limit to each person's allotment of time, it becomes our master. We should realize this and recognize that the only way to deal intelligently with time is to organize it, to budget it as we would the spending of a limited amount of money.

"Rich man, poor man, beggar man, thief," each has the same amount of time; it is common capital. Everyone has 365 days of 24 hours, or 8,760 hours in a year; 1,440 minutes in a day to utilize to the utmost of his ability.

Most persons divide their time into five parts :

1. TIME at work or study,
2. TIME at rest,
3. TIME eating,
4. TIME in recreation,
5. TIME wasted.

Everything that you enjoy or use today is the result of TIME, plus intelligently directed effort. Your home, your clothes, the food you eat, your automobile, the books you read, and the music you hear, are but the products of time and intelligently directed effort.

TIME AND ACHIEVEMENT

Your success in life will be largely the result of the way you organize and utilize your spare time—for spare time is your surplus capital. Too few persons realize that spare time is one of the most important resources which they possess.

Any person with a normal mind can, if he chooses and resolutely sets himself to the task, make many of his spare hours yield dividends—dividends in the form of increased salary, promotion on the job, a more interesting personality, or leadership in his community, church, club, profession, etc.—in other words, he can accomplish more with less effort if he will budget his time.

No generalization can be fair to everyone, but after interviewing hundreds of persons from all walks of life (questioning them with regard to their future, their ambitions, their work, etc.) here is, for the most part, what I have found :

The average person does not want to be promoted ; does not want an increase in salary ; does not want to be a success in any specialized field ; does not want to master anything ; does not want to do more ; does not want to know more ; does not want to see more. That is, the average person—I am not speaking of the exceptional—does not want these things

sufficiently to put forth the necessary intelligently directed effort and time to pay the price for them. He merely wishes he had them and lets it go at that. He does not want to give more of himself, of his time and energy, in order to get more rewards.

Yes, I know that statement is rather "strong." But think it over for a few minutes, and you may agree. Keep in mind that we are speaking of the average person, and not the exceptional one. When a person steps out of the crowd, utilizes his spare time for study, for learning more, for becoming more skilled and more interesting, he is placed in the exceptional class by his acquaintances. And he usually improves his status in some way or other.

The average person wastes the time and effort that might build for him accomplishment, health, personality, increase in income, promotion and happiness. He is on the "go" continually, but seldom does he create the power that moves the wheels of achievement. He doesn't grow; he doesn't make progress. For the most part, he shifts back and forth in a rut. His ambitions are postponed from one year to the next. When old age comes, he finds himself in physical and mental poverty. He has wasted that narrow margin of time, and has failed to put forth the consistent effort which could have won for him some of the good things of life.

HOW MUCH IS ONE HOUR A DAY

What do you do with the twenty-four hours given to you each day? "I have to work," you say. All right; so do most people. Suppose we give you ten hours every day for work. (You probably don't or won't work that many hours every day; but for illustrative purposes we'll give you ten hours' time for work.) We shall also give you eight hours every day for sleep, three hours every day for meals, and two hours

every day for wholesome recreation. What are you going to do with the one hour that is left? And the extra free time allotted you Saturday afternoons and Sundays?

One hour each day for a year amounts to 365 hours a year. We shall give you 65 of these 365 hours for emergencies and your vacation period, leaving you a total of 300 hours a year, net, for personal development—1,500 hours in five years.

In 1,500 hours of intelligent effort, you can master any language you may choose; learn to play any musical instrument you select; learn any trade or the fundamentals of any profession you may wish to enter. In fact, you can fit yourself in 1,500 study hours for practically any vocation or avocation you want to master. In other words, you can build accomplishment out of one hour a day devoted to intelligently directed study. Will you do it? The average individual won't.

Right now you may be standing on a new threshold of life. This day may be your starting-point for real achievement—it can be. Of course, there is some element of good luck in every successful career, but luck comes when *preparation* meets opportunity; good luck seldom results when *unpreparedness* meets opportunity. If a \$10,000 a year position were offered you this morning, would you be qualified to accept? Would you say that the man who has spent years preparing for a \$10,000 position is "merely lucky" when such a position is offered to him?

Many persons fail **BECAUSE THEY NEVER MAKE A START**. It is lack of power to get started that keeps many in obscurity. If Commander Byrd had lacked initiative, probably the most thrilling adventures in the history of Arctic and Antarctic explorations would never have taken place.

We are all inclined to think and dream of the wonderful things we would like to do—if we could only get rid of the little things that keep us from starting.

TWO PER CENT MORE EFFORT

The racehorse that wins the \$50,000, doesn't run a thousand times faster than the one that wins the \$500 prize; he runs less than 1 per cent faster in most races. People who succeed do not put into life 100 per cent more work than those who fail. About 2 per cent more of well-directed study, 2 per cent more of industry, 2 per cent more of initiative, 2 per cent more of intensity, and 2 per cent more of inspiration usually represent the difference between success and failure.

Before the skyscraper begins to take physical form, before the first brick is laid or the first shovelful of dirt for the foundation is excavated, blueprints are drawn. We don't take much stock in the plans of an architect until he shows us his drawings. A builder knows he has failed to make a start until the plans are approved in writing.

YOUR TIME

Will you sit down with pencil and paper today and map out a constructive program for self-improvement—personal development—and vow to yourself that beginning with the new day (or this day) you will follow it through to the end? Ninety-five per cent will not do so—and 95 per cent remain where they are. You can either remain in the 95-per-cent class or you can alter your circumstances and start yourself in the 5-per-cent class.

Are you in earnest ?
Seize this very minute,
What you can do—or
Think you can do—
Begin it !

—GOETHE.

UNIT 8—PART 2

PUTTING YOUR PLAN INTO ACTION

The virtues are not poured into us, they are natural : seek, and you shall find them ; neglect and you will lose them.

—MENCIUS.

You, and you alone, must fashion the key that will open the door to achievement. A teacher, a book, or a course of study may tell you the combination, but you must translate it into action for yourself.

You must put forth the necessary effort. You may have spread before you the wisdom of the ages, but unless you assimilate it and make it a part of your behavior, you will derive no benefit from it. A teacher may array knowledge before you, but you are the one to determine what influence that knowledge shall have upon your actions.

THE DECREE

Your career will be no bigger than that conceived in your imagination. Vision alone is no guarantee of results ; but one thing is certain—your success, or the final result of your work, will never reach beyond the extent of your vision.

Daily, you are making not only your record for each day, but the limitations and the possibilities for the future. You are doing this by the thoughts you think, the words you say, and the deeds you do.

A traveler lost in a blizzard in the mountains must make a definite and quick decision when he comes to cross-roads along the trail.

- (1) If he stands still long enough, he will freeze to death.
- (2) If he makes a wrong decision, he is lost forever.
- (3) If he makes a right decision and *acts* upon it, he wins.

He has only one chance in three.

DECISIONS MUST BE MADE NOW

In meeting the problems of life, you have, on the average, one chance in three to win. If you stand still too long, you will become buried in a rut. If you make a wrong decision, and do not later change your course, you will be lost. If you make a right decision and *act* upon it, you have started on the road that leads to your goal.

You are face to face with a serious decision now—the decision of charting your future. Can you determine the direction you want to travel; define your objectives; analyze your problems; and begin to put your plan into action?

“But how do I know what may happen to me in the future? What do I know of the circumstances I shall have to face?” you ask.

You don’t, of course, know what life may do to you. Neither does the captain of a ship know what may happen to him on his way around the Cape of Good Hope, or across the Atlantic or Pacific oceans; but because he does not know, does he go without a chart? Does he start trusting to luck? No. Every minute of every day is routed, planned, charted.

WRITING OUT YOUR LIFE PLAN

To chart your future means to map out in a clear, definite, concise way the various phases of the route you are going to follow. *Write* out in definite, concrete terms what you want to KNOW, what you want to DO, what you want to BE, what you want to MASTER, what you want to EARN one year from today, two years from today, three years from today, five years from today, or even ten years from today. Break down

some of these simple little words such as "Know," "Be," "Do," etc. What do they mean to you?

WHAT DO YOU WANT TO KNOW

Specifically, do you want to know how to analyze yourself better? If so, what is some of the information you must get? Do you want to know how to understand human nature better? If so, what is there you must "know"? Do you want to know another language other than your own—and perhaps your own language better? What can you do this year about that? Do you want to learn more about geology, psychology, mathematics, etc., in this coming year, or during the next year? Do you want to learn certain things which you know are necessary for an advancement in your present work? If so, what are they? List them down on paper, and start your schedule for beginning the study of them.

Do you want to know the rules of etiquette? Do you want to know how to care for that priceless body of yours by knowing more about food and healthful habits, about certain malignant diseases that are so prevalent? Don't you girls want to know something of pediatrics, something of interior decorating, something about systematic housekeeping? Don't you men want to know something about plants, shrubbery, landscape-gardening, and building?

It would take pages and pages to mention all the things of interest and value there are to know. One doesn't have to master a subject to know something about it.

WHAT DO YOU WANT TO DO.

Specifically, do you know what you want to do in each of the years that are to come? There are many things that we can want to do that we don't need to master. There are numerous hobbies—such as stamp-collecting, photography, gardening, botany, zoology, reading of classics or of contem-

porary literature, writing, sewing, etc. There are many sports that we like to DO, such as skating, swimming, hiking, riding, golfing, tennis, baseball, football, bridge, bowling, fancy diving, etc. There are different kinds of work that we might like to do at various times which will give us a change from our chosen vocation after working-hours or during our vacations.

There are so many things to do. You can't learn to do everything the first year, but there are many things that you can learn to do each year. I know a very busy executive who plans each year to learn to do some new skill especially well. He is now forty-three years old, and this year he is learning to dive. His life is more interesting to him, and he is surely more interesting to everyone else because of the things he has learned to DO.

WHAT DO YOU WANT TO BE

Specifically, do you know now what kind of person you want to BE in each of the years to come? Do you want to BE a more radiant, a more vitalic personality than you are now? Do you want to be more cheerful (this is the quality that adults have given first place when telling why they liked other people)? more gracious? more kindly? Do you want your bearing to be more cultured, more refined, and more likable each year? Do you want your physical self to improve in appearance each year rather than to deteriorate? Do you want poise? Do you, in other words, want to BE the kind of person that Kipling personifies in his famous poem "IF"?

Don't think that you can imagine just what you want and then without further effort remain that way. Few of us can make ourselves follow an improvement or a study program, outside the classroom. We are used to discipline, and need an instructor to whom we can report the results of our effort.

There are those persons, however, who make themselves their own disciplinarians; they demand of themselves certain

requirements, and set up various kinds of aids in the forms of restrictions, and promises, which will help to enforce the discipline. Oftentimes this method proves most effective.

The following creed might be called a disciplinary measure. If, each week, you would place a copy of one of these, or some other, promises where you could see it (on your mirror, for instance) and try to keep the promise—being told to do so, only by yourself—you could do much that you desired with your personality.

"CREED FOR THE DAY"

I promise myself each day

1. To have a cheerful countenance.
2. To give so much time to the improvement of myself that I shall have no time to criticize others.
3. To try to see all troubles as problems to be solved.
4. To talk on subjects that are interesting to the persons I meet.
5. To try to make my friends feel there is "something in" them.
6. To try to make an optimistic attitude come true.
7. To be just as enthusiastic about the success of others as I am about my own.
8. To profit by mistakes of the past as they apply to achievements of the future.
9. To think well of myself and proclaim this act by deeds—not words.
10. To keep my poise in face of difficulties.

WHAT DO YOU WANT TO SEE

Specifically, do you know now what you want to SEE? (Have you read *Acres of Diamonds*¹ before or since you started this study? If not, I suggest that you do so.) There are things

¹By Russell H. Conwell. New York, Harper & Brothers

to see with our minds as well as with our eyes. There are the philosophies, religions, and ideas of other people to see—see their point of view and learn to be tolerant and understanding. Don't you want to have a more "seeing eye," so that you can SEE the qualities in other people ; understand, with a deep, complete, and unbiased understanding, the good in them instead of the bad ?

There must be interesting things to see in your own town—probably just around the corner from you. There are, more than likely, sights, beauty spots, manufacturing plants, buildings, or unique and beautiful architecture, that hundreds of people might travel far to see.

I have a friend who has traveled far and wide in other countries and in other states—except her own state—seeing the beauty spots of the world ; and strangely enough, there are waterfalls and canyons, as beautiful and as renowned right in her own state as in any other place in the world. Remember that sometimes that which we seek in far-away lands may be right before our eyes or "around the corner" from us, or across the stream—not across the ocean.

SEE THROUGH READING

Of course most of us want to SEE other countries and other lands ; yet we don't need to bemoan our fate if we can't actually travel. We can SEE those lands through other people's eyes—the travel books that are on the book shelves now are fascinatingly written, and beautifully illustrated, and there are motion pictures that are true representatives of places and scenes.

WHAT DO YOU WANT TO MASTER

Specifically, what do you want to MASTER in the years to come ? There are many things that you can do, but there are few things that you can master. Remember that only one

person out of every hundred ever masters anything! In which class are you going to belong—with the 1 per cent or with the 99 per cent?

I stopped at a clean-looking place by the roadside one night for a bite to eat. The man served one thing only—hamburger sandwiches; but that man was a master of his trade! His tiny place was immaculate, and his delicious hamburgers were made from the finest fresh meat. He probably couldn't have become an expert doctor, lawyer, business executive, or electrical engineer, but he had mastered the art of making hamburger sandwiches and his business was a success!

If you have read *Up From Slavery*, you will remember that Booker T. Washington got his chance to attend the school that gave him his education because he demonstrated that he could clean a room as spotlessly as it was possible for one to be. He mastered that first job assigned to him, and that mastery enabled him to get the training which helped him achieve an outstanding success.

When I speak of mastering a trade, or a skill, I am not referring to the mastery of one individual over others. In a manual submitted by a young woman who had given her chosen vocation as that of wife and mother, I read this sentence, "In twenty years I want to be master of my husband and of my children." I am sure you will agree with me that such a mastery would not bring happiness to any of the persons concerned.

STUDENT PLAN

"My chosen vocation is law," a high-school senior said to me, "and I am sure that ten years will not be enough time for me to master all its phases, but here is my program." His schedule showed all the required subjects for a law degree, then following this were the phases to be studied which would enable him to enter the specialized field of mining law. This

boy knew the requirements of his chosen vocation, and the *program* he desired to follow. He may not carry out the entire ten years' schedule, but he has a goal and his plans are made to *attain* that goal. It is easy to believe he will reach his objectives.

Suppose you are a stenographer. You should want to master typing—not just be satisfied to type forty or fifty words a minute. You should want to master shorthand, and not be satisfied with the minimum speeds required by your present position. You should want to be a master of English, spelling, punctuation, and letter-writing. You should want to become proficient as an expert secretary. Everyone should be interested enough in his future to master the various tools of his trade, no matter what field of work he is in.

YOUR CHANCE FOR SUCCESS

If you can master a song—*i.e.*, sing it better than anyone else; if you can master the making of any kind of pie—*i.e.*, make it taste better than anyone else can; if you can master a machine; if you can master the weaving of a shawl, or a rug, or a fabric; if you can master the art of effective letter-writing; if you can master the art of speech-making; if you can master a phase of law; if you can learn to master any one thing, you stand a better chance for success than ninety-five people out of a hundred do.

WHAT DO YOU WANT TO EARN

Specifically, do you know now what you want to *earn* in the years to come? Remember, there is more than money compensation. There is the compensation of love, of respect, of recognition, of gratitude, and of security.

It is said there are three ways in this world to make a living. You can *beg* a living; you can *steal* a living, or you can

a living. The person who continues to receive anything from any source without compensating in some manner for full value received is, in a sense, a beggar, and eventually he loses life's most precious gift. The lot of the beggar, poor or rich, is certainly not to be desired. It is the living we earn, and earn squarely and fairly through our own efforts which enables us to retain our self-respect.

"What counts in a man or in a nation is not what the man or the nation can do, but what he or it actually does. From the standpoint of the nation and from the broader standpoint of mankind, scholarship is of worth, chiefly when it is productive, when the scholar not merely receives or acquires, but GIVES."—THEODORE ROOSEVELT.

BEGIN NOW

Your life is made up of the things you DO, of the things you KNOW, of the things you SEE, of what you ARE in character and personality; of what you EARN, and of what you MASTER. Chart the progress you WANT to make in these things, and you will be charting your future!

Today is the very life of life.
In its brief course lie all the activities
And realities of your existence—
The bliss of growth,
The splendor of beauty,
The glory of action.
Yesterday is but a dream,
Tomorrow is only a vision,
But today well lived will make
Every yesterday a dream of happiness
And each tomorrow a vision of hope.
So look ye well therefore to this day.
Such is the salutation of the dawn.

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